THE PAROCHIAL SCHOOL

A CURSE TO THE CHURCH
A MENACE TO THE NATION

by

FATHER CROWLEY

151-2-4 151. An ad hominem to the R.C. charge
200-4 that the Ch. of Eng. originated in adultery.
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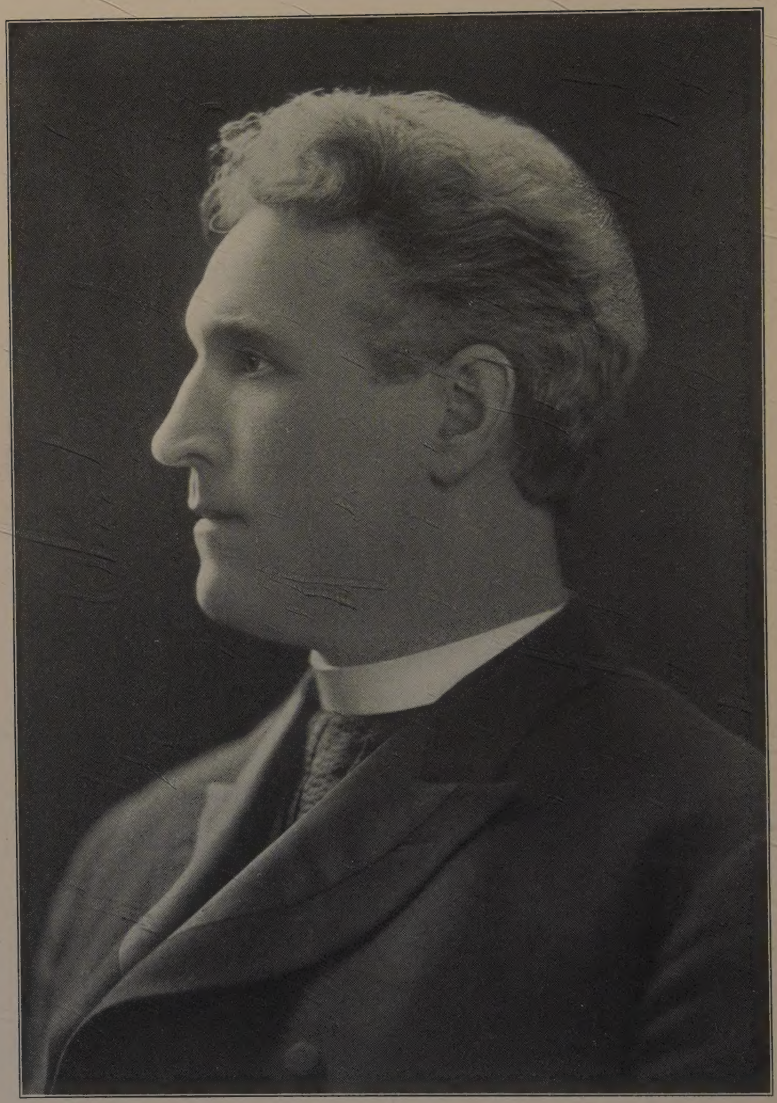
322. R.C. Ch. has lost 20,000,000 in U.S.

324. These losses have become atheists, agnostics & godless

333 The Great apostasy of 16th Cent & that of today

389 Catholics set little Store by the Bible



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Very Sincerely Yours
Jeremiah J. Crowley

THE

PAROCHIAL SCHOOL

A CURSE TO THE CHURCH
A MENACE TO THE NATION

AN EXPOSÉ OF THE PAROCHIAL SCHOOL — AN APPALLING ACCOUNT OF PRIESTLY GRAFT, SACRILEGE AND IMMORALITY — THE LOSS OF THIRTY MILLION CATHOLICS IN THE UNITED STATES, ETC.

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BY

REV. JEREMIAH J. CROWLEY,

A Catholic Priest of the Archdiocese of Chicago, and an American Citizen.

"I am convinced that Almighty God brought Father Crowley to America to save the Catholic Church, and that the present scandal in Chicago—the most terrible that has ever occurred in America—was permitted by Providence to bring to a climax the reign of rottenness, that it might be unearthed, exposed and wiped out."—ARCHBISHOP KATZER.

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DEDICATION.

I DEDICATE THIS BOOK TO THE EMANCIPATED CATHOLIC LAITY OF TO-MORROW.

Ad Majorem Dei Gloriam.

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ARCHBISHOP FALCONIO.

THE PAROCHIAL SCHOOL

A Curse to the Church—A Menace to the Nation.

CHAPTER I.

INTRODUCTORY.

In this chapter the reader will find my reasons for writing this book, and a brief sketch of my life to enable him to form an intelligent opinion as to the weight of my words.

The Book.

Catholic priests and prelates are determined to destroy the American public school. Their slogan, (suggested by the Roman cry against Carthage in days of old, "*Delenda est Carthago*"), is, *The public school must be destroyed.* The Romans had in view the maintenance of their commercial and military supremacy: the Catholic hierarchy has in view the selfish interests of its priests and prelates and not the true welfare of the Church or State.

The Catholic hierarchy offers the parochial school as a substitute for the public school. I shall deal in this book with the Catholic parochial school *as it is,* and I shall show that it is a *curse* to the Roman Catholic Church, and that it is a *menace* to the Nation.

The utterances of the clerical champions of the parochial school clearly show an intense hatred of the public school—an institution which the American people rightfully regard as one of the greatest bulwarks of their liberties.

I shall show the general phases of the settled clerical plan now being carried out to encompass, if possible, the utter destruction of the American public school. My information has its sources in personal experience and observation; conversations with priests and prelates; the public utterances of Catholic ecclesiastics; and the history of the school controversy which has raged, with more or less intensity, during many years.

I shall show that the parochial school, as an institution for educating and training American youth, is hopelessly deficient by reason of the anti-Americanism of its board of education, the pedagogic incompetency and moral delinquencies of its officers, the inefficiency of its teachers, and the glaring defects in its curriculum.

During the year 1903 Bishop McFaul, of Trenton, New Jersey, Archbishop Quigley, of Chicago, Illinois, and Cardinal Gibbons, of Baltimore, Maryland, three of the most prominent members of the American hierarchy, *publicly* expressed sentiments which are radically antagonistic to the American school system. The secular and religious press of the continent freely quoted the utterances of these ecclesiastics, and storms of adverse criticisms were aroused. If the course of these prelates is pursued by the hierarchy certain things must inevitably follow. Animosities will be engendered among the American people which should have no place in the citizenship of our Republic. The Catholic Church will lose all of Her power and prestige in America.

A hurricane of hate is brewing. I love the Catholic Church, and to save Her from destruction in America I write this book.

I shall use very plain language. I am compelled to do so because I am writing for all classes and not solely for learned men.

I shall not conceal the truth. In this I but conform to Catholic requirements as will be seen by the quotations which follow.

Pope Pius X. (the reigning Pontiff) said to Dr. Pastor, the celebrated historian of the Catholic Church:

The truth is not to be feared.—*The New World, November 7, 1903, p. 13.*

Pope Pius II. said in a certain bull:

He who remarks anything calculated to give scandal, even in the Supreme Head of the Church, is to speak out freely.—*Dr. Pastor's History of the Popes, Vol. III, p. 272.*

Cardinal Gibbons says that the Catholic Church has no secrets to keep back:

There is no Freemasonry in the Catholic Church; she has no secrets to keep back. She has not one set of doctrines for Bishops and Priests, and another for the laity. She has not one creed for the initiated and another for outsiders. Everything in the Catholic Church is open and above board. She has the same doctrines for all—for the Pope and the peasant.—*The Faith of our Fathers, p. 14.*

Cardinal Manning declared that truth in history should be supreme:

The *historica veritas* ought to be supreme, of which we have a divine example in Holy Writ, where the sins, even of Saints, are as openly recorded as the wickedness of sinners. —*Notice written for the first volume of Dr. Pastor's History of the Popes.*

Dr. Alzog, the renowned historian of the Catholic Church, stated that the historian should not conceal the possible shortcomings of his church:

Historical impartiality demands . . . that the historian . . . shall frankly acknowledge and openly confess the possible shortcomings of his church, for silence here would be more damaging than beneficial to her cause.—*Dr. Alzog's Manual of Universal Church History, Vol. I, p. 14.*

The celebrated Pere (Father) Lacordaire asserted that history should not hide the faults of men and Orders:

"Ought history," asks Pere Lacordaire "hide the faults of men and orders? It was not," he replies, "in this sense

that Cardinal Baronius understood his duty as an historian of the Church. It was not after this fashion the saints laid open the scandals of their times. Truth when discreetly told," he continues, " is an inestimable boon to mankind, and to suppress it, especially in history, is an act of cowardice unworthy a Christian. Timidity is the fault of our age, and truth is concealed under pretense of respect for holy things. Such concealment serves neither God nor man."—*Dr. Alzog's Manual of Universal Church History,—the Preface.*

The Great St. Gregory, the revered Hildebrand of the Pontifical Throne, once wrote:

It is better to have scandal than a lie.—*Homil. 7, in Ezechiel, quoted by St. Bernard.*

Cardinal Baronius once said:

God preserve me from betraying the truth rather than betray the feebleness of some guilty minister of the Roman Church!—*Annales, ad. ann. 1125, c. 12.*

Count de Maistre proclaimed:

We owe to the Popes only truth, and they have no need of anything else!—*Du Pape, lib. ii. c. 13.*

St. Bernard said:

I would not be silent when vice was to be rebuked, and truth defended.—*Epistola 78, tom. i., p. 38.*

It will be alleged by the champions of the parochial school that my unfavorable views of it are founded upon *unusual and infrequent* facts of the moral delinquencies of its officers and the pedagogic incompetency of its teachers; but I know whereof I affirm, and I solemnly declare that I am *conservative* in my statements.

There is not a diocese or an archdiocese in America which has not priestly devotees of Bacchus and Venus—wine and women—and in the prominent dioceses and archdioceses there are scores upon scores of ecclesiastics who are the slaves of these goddesses. But the universal ecclesiastical vice is *grafting*. The American clergy, high and low, exhibit an *insatiable*

desire for money. They seek and obtain it in the sacred name of religion—for God and Holy Mother Church! Many of the means they employ to secure it are not only questionable but criminal. Instead of preaching the Gospel of Christ they proclaim the message of mammon. The money acquired is spent, in the main, in the service of Satan.

It is impossible for those who are not prelates, priests, monks or nuns to know how much sin there is in ecclesiastical circles. It is not difficult for me to understand how hard it must be for non-Catholics to believe that individuals, dedicated to the service of God by most solemn vows, can live in daily violation of their sacred covenants, and I know how extremely loath Catholics are to give credence to any report of clerical misconduct, no matter how well founded, as they have been trained from infancy to regard a priest as a holy man—another Christ.

Policemen, railway and street car conductors, steamship officers, hotel proprietors, waiters, porters and cabmen know that I do not exaggerate in my descriptions of clerical sin. Hardly a day goes by in our great cities that policemen do not pick up drunken priests and also take them out of houses of shame. Railway conductors from all parts of America tell me that Catholic priests are among their toughest passengers. Steamship officers relate tales which make the heart sick. Hotel proprietors, waiters and porters tell facts which for numerousness and nastiness defy comparison. If policemen would suddenly become authors and tell what they know of sinning priests the world would hardly be able to contain the books. Cabmen, the knights of the whip, have as their most profitable customers clerical rounders, the knights of the cloth, whose chivalry vents itself in attentions to ladies who live in houses of shame. Catholic prelates understand full well the personal knowledge which these various individuals and others possess of priestly debauchery.

I know that the conditions are appalling in the Archdiocese of Chicago. I have been assured by an American Arch-

bishop, whose former ecclesiastical positions ought to enable him to speak with the authority of personal observation and experience, that the conditions in Buffalo, New York City and other places are many times worse than they are in Chicago. If he were to speak to-day I believe he would say, in view of the additional light he has received on the Chicago situation, that New York City and Chicago are equals in ecclesiastical rascality.

I am well aware that this book will arouse the intense wrath of Catholic ecclesiastics, who hate the American public schools. Be it so! In this connection, Catholic laymen, permit me to warn you against being deceived by the official Catholic press. It will bitterly assail me. Its columns will be filled with villification and vituperation. But who controls the official Catholic press? Priests, Bishops and Archbishops as a rule. These men will unite in bitter opposition to any publicity of sin. The editors of the official Catholic publications are under the thumb of ecclesiastical power. Woe to them if they show any independence of thought and action! I have been grossly slandered in official Catholic publications, while in private my detractors have admitted that I was right in my course. This exposé will bring upon my head torrents of written wrath from men who know that I reveal but a small part of the awful case in hand; but these same writers in private conversation will be heard to say: "O, Father Crowley, God bless him! is all right, but we have got to stand in with the authorities; we have to look out for our bread and butter."

My opponents will seek to befog the issue raised in this controversy by charging me with making attacks in this book upon my Church. In answer to this anticipated malignant accusation I say now that *I do not attack my Church; I attack solely its corrupt ecclesiastics.* I am not fighting my Church and never will. *I am fighting priestly corruption, and I will fight it as long as God permits me to live.*

My opponents will also say that I am attacking *Christian education.* Let it be remembered that I am not attacking

Christian education, but that I am dealing with the parochial school *as it is* in America. I make war not upon the theory of Christian education, but upon the present *practice,* for the latter, under prevalent conditions, is *devilish.*

The cry will be raised that by this publication I am giving scandal. My opponents will seek to blind the Catholic public by this false cry. Let the Catholic people remember that it is the *only* answer left to the debauched priests whose wickedness I expose. The scandalizers of our Holy Church are not the men who protest against clerical impurity, falsehood and injustice; but they are the ecclesiastics whose lives are rotten, and the Church dignitaries who try to cloak the rottenness.

Some of the grossest of the clerical sinners referred to in this book have been publicly arraigned by name. When this book becomes public property I look to see them adopt a much-abused attitude. They have already expatiated upon the hardship of their position in not being able to say a word in self-defense until the charges are proved!! If they were anxious to have the charges proved, why did they not ask Rome to thoroughly investigate them? But there was no difficulty in the way of their appealing to the civil courts, and they did not. They knew there were laws in this country to protect the slandered. Were there not penitentiaries for criminal libelers? Yes, there were, but those penitentiaries were also for clerical thieves, adulterers, rapists, seductionists and sodomists.

One of the first copies of this book will be sent to the Pope. I hope that the Pontiff, as soon as he is acquainted with the real condition of the public school controversy in America, will decree a policy for American priests and prelates which shall be in entire harmony with American history and ideals.

The Author.

Yielding to the insistence of my friends and advisers I insert this biographical sketch, not for any self-laudation, but

to enable my readers to see what manner of man I am so that they may form an intelligent opinion as to the weight of my words, and also that a stop may be put to a gross imposition which is being practiced all over the country by wicked priests who assume my name when they are arrested by the police, and when they ask for financial help. To aid in carrying out these objects this book contains my photograph, and I state now that my height is six feet and three inches, and my weight is two hundred and fifty pounds.

I was born November 20, 1861, in County Cork, Ireland—"The Island of Saints and Scholars." My parents were of Celto-Norman stock and belonged to the plain people. My father was a farmer of means. He died July 7, 1904. My mother's maiden name was Nora Burke. She died a few minutes after my birth, while I was being baptized, she having received the last rites of the church. My father thought I could not live, and immediately before the priest pronounced the words of baptism he made an offering of me to the priesthood in the hope that God would graciously spare my life.

When I was about five years of age I was sent to the National (primary) School. When I was seven years of age I became an altar boy, and so continued until I was fourteen years old, when I was sent from my native parish to Bantry for better educational advantages. I staid a year in Bantry, and I was then sent to the Model School at Dunmanway, where I remained nine months. I was then sent for three months to the Classical School at Skibbereen. When I was sixteen years of age I was sent to St. Finnbarr's College, Cork, where I remained four years. I passed the required examination, and was sent to St. Patrick's College (Seminary), Carlow, County Carlow (this being the oldest Catholic College (Seminary) extant in Ireland), where I remained four years and a half, and completed the prescribed classical, philosophical and theological courses.

I was ordained a priest of the Catholic Church on the 15th day of June, 1886, for my native diocese of Cork. My father

paid full tuition rates for my education from the time I entered the primary school until my ordination.

My earliest thoughts were associated with the expectation that I would some day be a priest in the Holy Catholic Church and could stand at her sacred altars to offer up the Holy Sacrifice of the Mass for the repose of the soul of my dear mother, whom I had never seen.

My relatives, friends and neighbors expressed no other thought for me than that I was destined to be a priest. When I was at St. Finnbarr's College, being nineteen years of age at the time, my father came to see me, and to test the sincerity of my vocation to the priesthood he said to me, "A priest has a great many trials and troubles; if you would prefer to follow some secular profession, there is the Queen's College (University), I am willing that you should enter it now!" I replied, "No, father, I have but one desire in life, and that is to be a priest." My father expressed great joy over my reply, and he was supremely delighted to learn that I was blessed with a vocation.

I said my first Mass in my father's house. I was ordained Tuesday morning, and I traveled all night to reach the home where I was born that I might there offer up my first Mass for the eternal repose of the soul of my mother.

From boyhood I had the desire to go to America when I became a priest. Many of my friends had gone to the United States. I was ordained for the Diocese of Cork, but there was no vacancy in it, and I said Mass for some weeks as private chaplain to Bishop Delaney of Cork. The opportunity to go to America came to me then through the Very Rev. E. M. O'Callaghan, now Vicar-General of the Diocese of Manchester, New Hampshire, and the Right Rev. Monsignor D. W. Murphy, of Dover, New Hampshire. The Coadjutor Bishop of Cork gave me his permission to go to America on a temporary mission, and he wrote me the following letter:

Cork, November 7th, 1886.

My Dear Father Crowley:

I am glad you have taken the Mission offered you through the kindness of Father O'Callaghan.

You may expect a hearty welcome from me on your return.

Yours faithfully,

† T. A. O'Callaghan,
Coadjutor Bishop.

My kindest regards to Father O'Callaghan.

I also bore the following letters:

St. Patrick's College, Carlow, Ireland, June 21, 1886.

I feel happy in testifying to the excellent character borne by Rev. Jeremiah J. Crowley during such time as I have had the pleasure of knowing him in this college. In matters of discipline he was regular and attentive; in the discharge of his duties diligent; and in every branch manifested quite an anxiety to give satisfaction. His conduct while here affords every reason to believe that his future will be characterized by the same good qualities.

(Rev.) John Delaney, Dean.

St. Patrick's College, Carlow, Ireland, July 2, 1886.

Previous to his ordination to the priesthood last Pentecost the Rev. Jeremiah J. Crowley had spent four and a half years in this college. He read rhetoric, moral philosophy, and three years theology with credit to himself. His moral conduct was always edifying, and I have every reason to hope that he will be a most zealous, useful and pious priest.

(Very Rev.) Edward W. Burke, D. D.
President.

When I reached America I was appointed assistant rector of St. Anne's Church, Manchester, New Hampshire, which was the *mensal* parish of the late Bishop Denis M. Bradley. I staid there sixteen months, when my time for returning to Ireland came in obedience to my promise to the Bishop of Cork.

As to the manner in which I had discharged my priestly duties in Manchester, I quote the following letters:

Manchester, N. H., April 2, 1888.

My Dear Father Crowley:

In acceding to your request to be permitted to return to your own Diocese, I cannot refrain from assuring you of my gratitude for your labors in my Diocese during the sixteen months that you have labored therein. You have always and under all circumstances carried yourself in a manner becoming a good priest.

Yours respectfully,

† Denis M. Bradley,

Bishop of Manchester.

Manchester, N. H., April 3, 1888.

To Rt. Rev. Dr. O'Callaghan,

Bishop of Cork.

Right Rev. and Dear Sir:

The bearer, Rev. Jeremiah J. Crowley, a priest of your Lordship's Diocese, has exercised the sacred ministry in my Diocese during the past sixteen months. He returns to his home at his own earnest solicitation.

I beg leave to add that he has given me entire satisfaction during the time that he has been subject to my jurisdiction.

Yours very respectfully,

† Denis M. Bradley.

I make the following quotations from the non-Catholic and the Catholic press of Manchester to show how I was regarded by all classes. Neither directly nor indirectly had I anything to do with the writing of the articles.

The Manchester Daily Union, March 28, 1888.

A Sad Occasion.

The Rev. Father Crowley to Leave Manchester for Ireland.

Rev. Father J. J. Crowley, the able assistant pastor at St. Ann's Church for some time, is to leave Manchester for Ireland on Wednesday next, and in all probability will sever his permanent relationship with this city for all time. On Friday evening last he delivered a farewell sermon, taking for his text the following words: "Seek first the Kingdom of God and His Justice." There was a very large congregation in attendance, and after an eloquent discourse upon the above text the Reverend Father took occasion to thank the people

for their kindness, goodness and respect toward him during the sixteen months he had spent among them. . . The entire congregation sobbed aloud and heard with sadness the farewell words of him they had learned to love and esteem.

The Manchester Daily Union, April 2, 1888.

WARM HEARTED FATHER CROWLEY.

HE RECEIVES MANY EVIDENCES OF ESTEEM.

OVERWHELMED WITH KINDNESS—EXPRESSIONS OF REGRETS.

Since the announcement was made that Rev. J. J. Crowley, assistant pastor of St. Ann's Church, intended to dissolve his official relations in this country and return to Ireland to accept a position in the Diocese of Cork, he has been overwhelmed with callers who have waited upon him to express their regrets because of his intended departure, and to wish him the choicest of blessings in all time to come. . . Among Protestants also he is highly esteemed, and among people of all manner of beliefs and callings there is but one sentiment, and that of regret because of his going away. Unnumbered kindnesses have been heaped upon him within the last few days. . . Father Crowley leaves Manchester on Wednesday afternoon next, but will pass several weeks in the principal cities of America before sailing for the "Isle of Saints."

The New Hampshire Catholic, March 31, 1888.

It is safe to say that no priest captured the affections of the Catholics of this city so completely, in so short a time, as Father Crowley has done. There is nothing small about him. . . In the zeal with which he discharged his priestly duties he could not be surpassed. He is a model specimen of the Soggarth Aroon (dear priest) and quickly and thoroughly the people perceived the fact. Utterly devoted to his sacred calling he is also a staunch Nationalist, and is heart and soul in sympathy with the cause of Home Rule for his beloved native land. . .

The New Hampshire Catholic, April 7, 1888.

About three o'clock Wednesday afternoon the depot began filling up with people, most of whom were not in travelling garb, and very many had evidently come from the mills to attend the train. It was quite apparent that all eyes were

turned on one person, a stalwart young clergyman, who towered head and shoulders over the throng. There was no mistaking the earnest and kindly features of Father Crowley, who had his hands full to bid good bye to the sorrowful friends who came to see him off . . There were few dry eyes in the throng. . . In the brief period of sixteen months he has been in this city, Father Crowley has captured and bears back with him to the diocese of Cork to which he belongs the esteem and affection of our people from the head of the Diocese down.

I arrived in Ireland about the middle of June, 1888, and September 20 I was appointed assistant pastor at West Schull (Goleen), County Cork, Ireland. I served in this place until March, 1892. This parish was about twenty miles long and seven wide, and it was inhabited principally by tenant farmers. During this time I was imprisoned seven months in Her Majesty's prison in Cork for the heinous offense of having succored Mr. Samuel Townsend Bailey, a Protestant gentleman, seventy years of age and stone blind, who had been deprived, on a mere legal technicality, of his estate by the clergy of his own Church, and turned out upon the roadside without money, food or shelter. As my enemies charge that I was once in jail because of some grave violation of the law, in the palpable hope of discrediting me with the public, I am constrained to give the details of this incident, for on it they found their base slander. They have circulated the tale at home and abroad that I was *"such a devil"* that the British Government was compelled to lock me up to protect the public.

In the year 1847, which was the famine year in Ireland, Mr. Bailey, a Protestant, was in the possession of a comfortable estate, which afforded him a substantial stone residence and an adequate income. Most of his tenants died of starvation during the famine, and he was deprived of his income. Mr. Bailey's Protestant Rector was a Rev. Mr. Fisher, whose assistant was a Rev. Mr. Hopley. The people were starving and dying all around, and Rev. Fisher wrote to Protestant societies and individuals in England, telling them that if he

had money to buy food for the people he could convert all the Catholics. Money poured in upon him. He called upon Mr. Bailey, who was his chief parishioner, sympathized with him and offered him financial aid, which Mr. Bailey was very glad to get. Rev. Fisher then went home for the money; he returned with it and also a shrewdly drawn assignment of Mr. Bailey's property to the church trustees, the assignment to take effect after the lives of three individuals and thirty-three years (which finally proved to be a term of about forty years), which assignment he wanted as a mere formality in case his generous friends in England should ever question his handling of the funds. Rev. Fisher died before my return to Ireland, and he was succeeded by Rev. Hopley. Rev. Hopley wanted to get Mr. Bailey's stone residence and its adjoining five acres for a woman who was then his maid-servant, and he urged the church trustees to commence legal proceedings to evict Mr. Bailey. The case was fought during three terms of court. The Judge kept putting off the delivery of his decision in the hope that the church authorities would see what a harsh enterprise they were engaged in, and relent. He finally pronounced judgment, and, on a technicality, was forced to hold against Mr. Bailey.

Mr. Bailey in despair turned to me, having heard of my championship of the civil rights of Protestants as well as of Catholics in that district. His son came to see me. I said, "Before I attempt to do anything I must see your father's tenants and learn from them whether he has been a kind landlord." In a few days the tenants came to me in a body, and told me that old Mr. Bailey had been a most indulgent landlord. I then said, "It is the duty of Christians of all denominations to come to his rescue." I then asked if anyone present would give a site for a hut (a little frame cottage) in the vicinity of the Bailey homestead. Mr. Thomas Donovan, a Protestant farmer, gave a site right across the road from Mr. Bailey's stone residence. There was a vacant hut ten miles away, and I called for volunteers to transport that building

forthwith and put it on the new site. Within twenty-four hours the hut was transferred to the new location, and above it I had placed two flags, one green and the other orange. Before the erection of the hut a fair rental was tendered on behalf of Mr. Bailey for the stone house and five acres, but it was refused.

A few days later a force of bailiffs and police evicted the blind old man and his family, and threw them "on the roadside." Word was sent to me and I hastened to the seat of difficulty. There I found the blind and helpless old man sitting on the roadside; I took him by the hand and led him into the hut, his aged wife and son following.

Rev. Mr. Hopley was insanely maddened by the presence of the hut and its occupants in such close proximity to the old homestead, and to his own home, which was about a quarter of a mile distant. The Tory Government trumped up against me a charge of *intimidation;* I was arrested; and, under a revived statute, passed in the reign of George the Third, I was "tried," not before the ordinary and usual tribunal, but before two "Removable" Magistrates—paid government officials. My conviction was a foregone conclusion from the beginning.

My prosecution was the subject of many editorials. I give a few excerpts.

Eagle and County Cork Advertiser, Ireland, June 28, 1890.

THE PROSECUTION OF FATHER CROWLEY.

When the history of Ireland comes to be written up to date, no more extraordinary event will present itself to the writer than that which has occurred in West Cork during the past few days. If the historian does his work faithfully, both the Land League and the National League will occupy prominent places in historical records. To the agrarian question of the present day much time and thought will be devoted, but in no event from the Clanricarde evictions, from the founding of New Tipperary, down to the most trivial affair, will be found such an episode as that which presented itself at Goleen on last Sunday. No less than eight Protestant families changed

their religion, and joined the Roman Catholic Church, to show and prove their indignation at the conduct of their own pastor, the Rev. Mr. Hopley. . . . Out of Bailey's eviction and the threat to remove Donovan for an act of kindness have arisen the proceedings which terminated on Wednesday in the conviction of Father Crowley under the Crimes Act. . .

The Cork Daily Herald of June 26, 1890.

Yesterday Mr. Cecil Roche (one of the two presiding magistrates) consummated the outrage which he was sent to West Cork to perpetrate. At the conclusion of a farcical trial, during the course of which it was quite easy to see that the Bench meant to convict, a most outrageous sentence was passed on Father Crowley, of Goleen. Seven months' imprisonment is what is awarded against Father Crowley for taking the side of the poor Protestants of Teampeall-na-bo'ct against their evictors and persecutors. Father Crowley denounced these people. He made public charges against a parson and against a policeman which these persons could have got investigated by means of a civil action. They did not do so. The fact that the paid Castle (Government) magistrates have come down, and in violation of the spirit of the law and of all constitutional usages have sent Father Crowley to gaol for seven months does little to better their position. We have no doubt that this "trial" of Father Crowley will receive immediate attention in Parliament. The sentence is not only abominable and vindictive in itself, but it is a deliberate evasion of the law which gives every subject the right of appeal from every sentence of over a month's duration in Ireland, and from all sentences whatsoever in England. . .

His imprisonment is, in every respect, a misfortune for his locality. In the poor district of Goleen he has been a peacemaker of a model type between landlords and tenants, and both classes are equally thankful to him. The fact that he interfered in favour of Protestant as well as Catholic proves the spirit of broad-mindedness in which he approached his work. It was not because the parson sided with the evictors of one of his own flock that his mouth was to remain closed, and it did not remain closed. For what arose out of his thus championing the oppressed he goes to goal. . .

We simply say that under the circumstances a prosecu-

tion on an absurd charge was a gross misuse of public authority and a scandal on the administration of justice.

The Cork Examiner of June 26, 1890.

The remarkable prosecution at Bantry came to an end yesterday, when the sentence demanded by Mr. Ronan, Q. C., (Crown Prosecutor) was imposed on the defendant, the Rev. Jeremiah J. Crowley, the popular young curate of the parish of Goleen. . .

Seeing the nature of the charge and the constitution of the Court, the result can have surprised no one. But it is a strange prosecution, arising out of very exceptional circumstances and connected with some very curious occurrences. . . A sentence of savage severity is imposed on this young and blameless clergyman. That severity will assuredly defeat its own purpose. The immense popularity of Father Crowley in West Cork was demonstrated in Schull and Bantry in a way that must have impressed Mr. Cecil Roche. Even before the trial the feelings of the people with regard to the prosecution and the conduct of the Rev. Mr. Hopley were exhibited in a perfectly startling and unprecedented fashion. Up to eight Protestant families left the Rev. Mr. Hopley's congregation and joined the Catholic Church.

The incident proves, at all events, that even among the Protestants of his district the Rev. Mr. Hopley has lost his influence through his interference with tenants like Bailey and Donovan (both Protestants) and that the young priest has won the affections of Protestants and Catholics alike by his generous and practical sympathy with the poor and the oppressed. Removables Welch and Roche are, perhaps, of opinion that Father Crowley's influence in his district will not survive a term of imprisonment, and that the National League must cease to exist west of Bantry. On the contrary, Father Crowley's sufferings in their cause will but render him ten times dearer to the hearts of the people and make ten times stronger their resolve to overthrow a system under which the imprisonment of a young and kindly clergyman becomes a necessity of State.

West Cork is the western half of County Cork, and is about sixty miles long by thirty wide.

The details of my journey to gaol were given in extended press notices at that time. I quote briefly from one of them:

Eagle and County Cork Advertiser, June 28, 1890.

THE JOURNEY TO CORK.

At half past six o'clock Father Crowley was driven from the police barrack in a covered car to the railway station, accompanied by a strong escort, and followed by a large cheering crowd. Cordons of police were stationed at all approaches to the station, and allowed to pass only those who were traveling by train. A large crowd, however, by climbing over the walls and ditches, succeeded in reaching the road outside the station, but their progress to the platform was barred by a strong force of police drawn across the entrance. At the station, District-Inspector Smyth was in charge of a body of police and a great portion of the crowd was prevented from entering the railway premises, but they soon fringed the line and cheered the Rev. prisoner loudly. Father Crowley's brother clergymen were allowed on the platform, and he had many a hearty handshake before the train started. District-Inspector Stewart, Kinsale, was in charge of Father Crowley, who was accommodated in a first-class compartment, and the body-guard consisted of four policemen. In a third-class carriage a dozen policemen traveled, while the fifty soldiers of the Welch Regiment, who had been on duty, also returned to Cork by the train. As the train moved off the Rev. gentleman was followed by the enthusiastic cheers of those gathered on the platform, and which were vigorously echoed by those outside. At the stations *en route* to Cork—Drimoleague, Dunmanway, Ballineen, Enniskean, etc., crowds cheered Father Crowley enthusiastically, and bonfires were lighting as the train steamed by.

POLICE VIOLENCE AT BANDON.

In Bandon the whole populace appeared to have turned out, headed by the town band, but at the gates of the station they were met by a body of police under the command of Mr. Gardiner, R. M., who had traveled from Cork by the evening train. He at once ordered the police to charge the people, and the batonmen obeyed the order with alacrity. The bandsmen were beaten and the instruments seized. On the platform priests, Town Commissioners, shareholders of the line,

railway porters and all were hustled and shoved about, and the police did all they could to provoke a row. When the train arrived Mr. Gardiner's excitement was intense, and he rushed from carriage to carriage shouting out for military and police as if the train was about to be seized and carried off the rails. At last he rushed to the compartment in which Father Crowley was, and seeing District-Inspector Stewart, he ordered that officer to get a number of his armed policemen out of the train, and clear the people off the platform if the cheering was not stopped. The inspector carried out the magistrate's order, and the moment the cheering was renewed the police charged the crowd, and a number of people were punched with the butts of rifles. Fathers Magner, O'Shea and Coghlan were present, together with Mr. C. Crowley and several Town Commissioners. These gentlemen protested to the stationmaster against the manner in which the Bandon people had been treated on the railway premises, but all Mr. Rattray could say was that he was powerless in the matter. After a short delay the train started for the city of Cork, Mr. Gardiner traveling by it in order to take charge of the police force on duty at the Cork terminus.

Scenes in Cork.

The news of the sentence on Father Crowley was pretty well known in the city of Cork about nine o'clock, and a goodly number had assembled outside the railway terminus when the Bantry train reached Cork, shortly after half-past nine. There were but few persons on the platform, as the police appeared to have superseded the railway officials in charge of the station. A body of police kept the gates, and exercised an arbitrary power over the rights of the citizens generally. The Mayor was admitted and some town councillors got through in a rather undignified manner, but dogged pertinacity alone procured admittance for some other gentlemen, while the vast portion of the crowd was crushed outside. A considerable number of plain clothes men (detectives) mingled with the crowd, while a few of them took up positions on the station platform.

Just as the train reached the platform about twenty policemen, under District-Inspector Bourchier, drew up opposite the carriage in which Father Crowley was in custody, while the moment the train stopped the military, who occupied the carriage next the engine, quickly sprang out and formed on the

left of the policemen. The large body of policemen who had come in on the train then came forward on the far end of the platform, completely barring the few persons present from approaching any portion of the train. A minute after Father Crowley stepped from the train, and was hurried by his escort to the police side-car. A number of policemen treading on one another's heels, pressed after the Rev. gentleman, and surrounded the car while he was taking a seat beside District-Inspector Stewart. The gates being thrown open the police car, followed by the brake, which was loaded with fully armed policemen, drove out into the thick of the crowd amidst loud cheers for the Rev. prisoner. The general body of police immediately followed and kept up with the cars for some little distance.

Amongst the gentlemen who were present in the railway station when Father Crowley arrived were the Mayor; Rev. P. O'Neill, S. S. Peter and Paul's; Rev. J. M'Donnell, S. S. Peter and Paul's; Rev. Father Murray, C. C.; Messrs. W. Kelleher, T. C.; J. C. Forde, Sec. National League; Ald. J. O'Brien; and E. Murphy, sessional chairman, Cork, Young Ireland Society.

The route to the gaol was by the South Mall, Grand Parade, Great George's Street and the Western Road, and all along the way the sidewalks were covered with people, who cheered loudly and long for the Rev. prisoner. The usual police cordon was drawn up at the gaol Cross, but it was rather surprising to find a crowd of people at the very gaol door as the prisoner drove up. The Mayor accompanied Father Crowley into the prison and saw him lodged in the reception ward.

I had for my jail diet the first three days bread and water; thereafter I had the usual prison fare. For the first month my bed was a plank.

Within a few days after my incarceration, letters, telegrams and cablegrams poured in upon Rev. Mr. Hopley's bishop, asking him if he had been a party to this injustice. The bishop sent at once three clergymen to tender to Mr. Bailey his old residence and the five acres, with the privilege of occupancy rent free during the rest of his life. Mr. Bailey replied, " No, gentlemen, Father Crowley is in prison, suffering for me. You must get Father Crowley out of prison before

I could think of going back to my old home." I heard of this offer, and succeeded in communicating with Mr. Bailey and insisted upon his going back, which he most reluctantly did.

Great pressure was brought to bear upon me by the Tory Government to sign a peace bond, and thus to put an end to my captivity at the end of the first month, Mr. Gladstone, the Liberal Party and the Irish Party having become interested in my case, which was debated in the British Parliament. I refused absolutely to sign any such bond, as its signing I considered would be tantamount to an admission of guilt, and my refusal had the unanimous approval of the Catholic bishop and clergy of the Diocese of Cork. The result was that I remained in jail six months longer.

Upon my release, on my way home and at home I was greeted by vast throngs of people who testified in every possible way the esteem in which they held me; but the one welcome which touched me most was that given me by Mr. Bailey —the old and blind Protestant gentleman threw his arms around my neck and kissed me.

Some press excerpts seem apropos and I give them:

Eagle and County Cork Advertiser, January 31, 1891.

FATHER CROWLEY RELEASED ON SATURDAY.

Father Crowley, the gallant and patriotic curate of Goleen, was released from Cork prison at 7:30 o'clock on Saturday morning, after undergoing seven months' imprisonment for an "offense" under the Coercion Act. The circumstances under which Father Crowley was imprisoned are already well known to our readers. We are glad to say that the true-hearted *Soggarth* (priest) is in excellent health and spirits, and has borne his imprisonment with a cheerful courage worthy of the cause for which he has suffered. Father Crowley comes out of the prison with the happy consciousness of not only having done his duty as a faithful priest and a robust politician, but of having won the battle for which he fought.

The law might call his offense "intimidation." But at least his intimidation was a success. The man whose cause Father Crowley advocated—the cause of an evicted Protestant

against his own parson—has gained. When Father Crowley was a short time in gaol, he was re-instated, and notwithstanding this the authorities still detained the Rev. gentleman in prison.

On Wednesday Father Crowley proceeded from Cork to Bantry. He left Cork for the purpose of visiting his friends and former parishioners in West Cork, and at the different stations along the route he received hearty ovations. Rev. W. Murphy, P. P., Kilbrittain, traveled with him as far as Enniskeane. At Waterfall a large crowd gathered, by whom hearty cheers were raised. At Bandon there was a very large number of people with the brass band of the town, including the Very Rev. Dean M'Swiney, P. P., V. G.; Rev. Mr. Magner, C. C.; Rev. Mr. Russell, C. C.; Rev. Mr. Coghlan, C. C.; Rev. Mr. M'Donnell, C. C., Kilbrittain.

When the train steamed in Dean M'Swiney was the first to shake hands with Father Crowley and welcome him back out of the hands of the Balfours and the Roches, and when the train was leaving the station he again called for cheers for Father Crowley, which were heartily responded to.

At Enniskeane Rev. Mr. O'Sullivan, C. C. and a large crowd were gathered, and at Dunmanway there was another large concourse assembled.

At Drimoleague Rev. J. Murphy, P. P.; Dr. Crowley, Messrs. W. Fitzgerald, J. Connolly, A. M'Carthy, P. L. G., and a number of others were present.

At Bantry Father Crowley was met by Rev. J. O'Leary, C. C.; Rev. J. O'Hea, C. C.; Rev. J. Kearney, C. C.; Mr. J. Gilhooly, M. P.; Mr. P. T. Carroll (solicitor), and a large deputation of the townspeople. As the train steamed in hearty cheers were raised for the Rev. "ex-criminal," and when he stepped out on the platform a rush was made to seize his hand and welcome him to liberty once more. The Rev. gentleman then proceeded to the residence of the Very Rev. Canon Shinkwin, P. P.

In the evening a meeting was held in the town hall in his honor. The building was filled to overflowing. . . . The Rev. J. O'Leary, C. C., presided.

The Rev. Chairman briefly introduced Father Crowley, and referred to his sufferings in prison, and the fortitude and dignity with which he had borne them. He said the glaring injustice of which Father Crowley was the victim, and the

iniquitous punishment to which he had been subjected, had only more endeared him to the hearts of the people of West Cork, and it was with a hearty *caed mille failthe* they welcomed him amongst them once more (cheers).

Addresses were presented from the Bantry Branch of the National League, and the Bantry G. A. A. . .

From Bantry Father Crowley proceeded to Skibbereen. The arrival at Skibbereen was marked by an enthusiastic ovation from a large crowd assembled at the terminus. Amongst those present were Rev. Fathers O'Brien and Cunningham; Dr. Kearney; Dr. O'Driscoll; Messrs. Florence M'Carthy; Cornelius M'Carthy, Town Clerk; Timothy Sheehy, T. C.; John O'Shea; Charles O'Shea; P. Sheehy, solicitor; Edward Roycraft, Chairman Schull Guardians; etc.

At Ballydehob a great crowd was assembled, and a most enthusiastic cheer was raised when the train pulled up at the station, the fife and drum band of the village playing a series of National airs.

It may be observed here that on the occasion of Father Crowley's release on Saturday last the village was brilliantly illuminated, tar-barrels being lit in the streets and the windows of all the houses being illuminated. The band paraded the streets, playing National airs, and followed by a large crowd. On Thursday the band joined the train at Ballydehob and traveled with us all the way to Goleen. A tremendous cheer was raised as the train steamed out; the band playing the while. With the band the following representatives from Ballydehob accompanied Father Crowley as far as Schull—Rev. D. Corcoran; Messrs. T. McSwiney, Hon. Sec. I. N. L.; D. Gallagher; J. Coughlan, M. Cotter, R. Hodnett.

On the arrival of the train at Schull a scene of the most extraordinary enthusiasm was witnessed. Before the station was reached the road for a long distance was crowded with men and women, the men waving their hats, and many men and women bearing aloft evergreens. On the platform the throng was dense, and immediately that the train stopped a rush was made for the carriage in which Father Crowley traveled, joy beaming on every face, and the people almost walking on each other in their eagerness to shake the hand of Father Crowley. Schull itself presented a gay appearance. All the way from the station the road and fences were lined with people, of whom there were some thousands, not alone from

Schull, but from all the surrounding country, and even from Goleen. There were triumphal arches across the streets, bearing suitable mottoes, flags waved from many windows, and as the procession wended its way through the village to the Rev. Father O'Connor's house the greatest enthusiasm was evinced. Schull, on the occasion, did honor to the patriotic priest in a splendid manner. On the day of his release they showed their joy in a befitting way with tar-barrels and illuminations, while the country all around was blazing with bonfires. . .

Father O'Connor addressed the meeting, and said that he need not say how happy they all were at seeing Father Crowley amongst them, and their pleasure was the greater at seeing him in such splendid form, notwithstanding all that he had endured—endured so unjustly and cruelly, in "Balfour's Hotel" in Cork during the past seven months. He need not relate to them the reasons why he was imprisoned. He was put into jail for trying to promote justice between man and man and for championing the cause of a poor blind old gentleman, who was a Protestant. They were all proud of Father Crowley's action in defending one who then differed from him in creed (cheers). Father Crowley had always endeavored to see justice between landlord and tenant, and it was for these reasons that he was immured in Cork Gaol (groans and a voice, "Thank God he is not the worse for it"). They were all delighted to know that he was as determined to work in the national cause in the future as he had shown himself to be in the past (cheers); and he hoped that that future would be a long and a happy one (cheers).

Father O'Connor, then read the following address:—

"To the Rev. J. J. Crowley, R. C. C.

"Dear Father Crowley,—On behalf of the Schull and Ballydehob branch of the Irish National League, we beg to tender you a hearty welcome from "Balfour's Hotel." You may feel sure we highly appreciate your noble efforts and sufferings on behalf of the poor and oppressed people of West Schull. We feel the injustice of the terrible sentence—seven months—inflicted upon you for no earthly reason but that you championed the cause of a poor blind old gentleman against landlord rapacity, and we feel the greater pride in your action because that he differed from you in religion. We congratulate you upon the splendid state of your health after your

term of imprisonment, and we hope you will be long spared to work in the future as you have so nobly done in the past in the grand old cause of fatherland."

Father Crowley, who got a splendid ovation, addressed the people and said that he could hardly express in words his grateful thanks for the enthusiastic welcome accorded him, and for the genuinely hearty manner in which they had received him. It was almost unnecessary for him to remind them of the history of the struggle which had just come to an end. . .

At the conclusion of the addresses the word was given

"TO GOLEEN"

and a long procession was formed. First came Father Crowley, accompanied by Father Corcoran and Father O'Connell. Then came a body of pedestrians, including many women; then came the Ballydehob band, followed by a long line of spring carts, equestrians, and common carts, the procession reaching nearly two miles in length. Along the line of march the people congregated in groups near the houses, bonfires blazed along the hill-sides, and evergreens were tied to long poles, fixed in the ground. At intervals in the procession flags were borne aloft, and at every now and then enthusiastic cheers were raised by the crowd of pedestrians that formed Father Crowley's guard of honor. The evening was beautifully fine, and as the procession wended its way along with banners flying, and the horses decorated with green, the effect was picturesque in the extreme. When we arrived at

TOORMORE

the band struck up a tune, and at the "Poor Man's Church" some of the villagers met us. The rocky elevations around the village were occupied by cheering groups. Bonfires blazed, horns were "tooted," and the enthusiasm of the processionists reached a high pitch when a banner was observed waving from Mr. Bailey's window. Outside Bailey's house a great crowd was collected, the women and children waving green branches, and the men cheering enthusiastically. A halt was called here, and Father Crowley paid a visit to Mr. Bailey, who wept for joy when he clasped Father Crowley's hand. Poor Mr. Bailey is not very well just now, though he is able to be about. All the cabins were decorated with ivy and laurel, and the villagers gathered around Father Crowley as he emerged from

Mr. Bailey's, some saying that but for him they would be far from Toormore now, and all expressing their joy at his return, and their sorrow at his forthcoming departure, some of them saying that they'd never let him be sent away from them. Leaving Toormore, the crowd of pedestrians was very considerably augmented, and as the shades of evening were falling,

GOLEEN

was reached, the hillsides as we approached our destination being ablaze with bonfires in all directions. Goleen itself was brilliantly illuminated, every house in the village being a blaze of light. Before entering the village the crowd struck up "God Save Ireland," and the chapel bell boomed forth its deep notes as Father Crowley reached his old home. On the rocky elevations above the village tar-barrels blazed, and were surrounded by cheering crowds. As Father Crowley made his way on to one of the rocks, which served as a sort of platform, the enthusiasm of the multitude reached an extraordinary pitch. He was accompanied by Fathers O'Driscoll, Corcoran, and O'Connell; Messrs. Florence M'Carthy, R. Roberts, T. Ward, S. Bailey, John Roycroft, James Roycroft, and all the principal men of the village and the surrounding locality. The whole population of the district for miles around was present on the occasion. The Rev. Father O'Driscoll, C. C., was chosen to preside, and, in opening the proceedings, said that they were assembled on a historic occasion to give a welcome home to Father Crowley after his absence of seven months in jail (cheers). The people showed their love of Father Crowley unmistakably that day. From Mizen Head to Dunbeacon the people had shown by the numbers of them who went to Schull to welcome him what popularity he had earned amongst them by his labours on their behalf. Father Crowley had every man and woman and child to welcome him back to their midst, while if Removables Welch and Roche, who sent him to jail, came there they would have nobody to greet them but the police (groans). He concluded by asking Mr. Florence M'Carthy to read the address to Father Crowley on his release.

Mr. McCarthy read the following address:

"Address to the Rev. J. J. Crowley, C. C. (Catholic Curate) from the parishioners of Goleen, on his return after seven months' imprisonment.

DEAR FATHER CROWLEY,—It is with feelings of sincere pleasure that we welcome you back safely to liberty after enjoying for seven months the care and attention of our paternal Government in one of its bastiles. We are delighted to find that your long imprisonment has neither injured your health nor subdued your spirits. We cannot refrain from referring with pride to your imprisonment being the result of your denouncing the harsh and unfeeling treatment dealt out by the Trustees of his own Church to an old Protestant gentleman. Your hatred of oppression urged you to expose the cruelties and hardships of evicting and leaving to die near the ditch this old man of seventy winters, with his wife and family. Your kind thoughtfulness, however, provided them with a home, and it must have been a pleasure to you to-day, as the knowledge must have been for months past in your lonely cell, to find Mr. Bailey and his family restored long since to their old home. You were beloved by us before; but the hall-mark of the prison endears you to us a thousandfold. The Government through motives of petty vindictiveness, detained you for months in prison after the wrongs you denounced had been rectified; and while you, a Catholic priest, have not hesitated to come to the aid of your oppressed Protestant neighbors, and cheerfully go to prison for their sakes, the Government and its supporters are not ashamed to urge for political purposes the knowingly false cry of 'Catholic intolerance' and oppression of the Protestants as a reason for withholding Home Rule from Ireland. Thank God, Catholic Ireland can proudly refer to her present and past history to refute this libel. A natural hatred of wrong, an inherent sense of justice have been intensified by your sojourn in (America) the land of liberty. The hardships they were obliged to endure, and the petty tyrannies and wrongs the poor people of the parish were subjected to aroused your indignation; and once you were convinced of the necessity for action you never hesitated to espouse the cause of the oppressed, and were fearless of the consequences. Your prompt and decisive action kept many in their homes; but while checking the aggressiveness of unfeeling landlordism, you would not tolerate the withholding or non-payment of fair rents, and have in many instances largely increased the landlords' rent collections. Regardless of yourself, you were at any time of the day or night, when duty called, by the bedside of the suffering, bringing

tender-hearted sympathy to the couch of pain, and succor to the poor and lowly. In our selfishness we hoped you would be left longer with us to enjoy the little improvements we recently made in your home in anticipation of your return and stay with us. If this is not to be, we can only assure you that your memory will always be treasured by a grateful people, who will look forward to your visiting them occasionally, when you may calculate on receiving at all times, as you do now, a *cead mille failthe.*"

Father Crowley, on coming forward to address the people, received a magnificent reception. He said that he was unable to express in words how happy he felt at being back again in Goleen, and how glad he was to find them all in such spirits. He was happy in being able to tell them that he was in good health and spirits, too (cheers). He was very thankful to his dear people for the enthusiastic manner in which they received him, and for the address presented to him on behalf of the people of Goleen. . .

An Extraordinary Scene.

As Father Crowley was making his way from the place of meeting to his own house, a most extraordinary scene was witnessed. The men and women flocked about him, and wept as if their hearts were breaking at the thought of his departure. It was a most pathetic scene, and as the loud sobs of many hundreds of sorrowing hearts were echoed back from the surrounding rocks, the effect was at once weird and wonderful. Such devotion as was here displayed is a thing that but few priests have ever experienced. The manifestations of sincere love exhibited were most impressive. The people rushed to kiss Father Crowley's hand, and it was only after a long struggle that he was able to tear himself away from amidst a weeping throng of admirers, many of whom loudly declared that they would never let him be removed from amongst them.

The foregoing suggestion of my removal from Goleen was founded upon the fact that my bishop was seeking to promote me. He yielded to the wishes of the people of Goleen, as will be seen by the following letter:

Cork, Feb'y 8th, '91.

Dear Father Crowley:

I have yielded to the wishes of the good people of Goleen, and I have determined to leave you with them for some time longer. There is much to be done in the parish, and the distress of the poor people will give you many opportunities of exercising your zeal. I remain

Yours faithfully,

† T. A. O'Callaghan.

I remained in the parish of West Schull (Goleen) fifteen months longer; then I was promoted to the parish of Newcestown, near Bandon, where I staid four years.

When I returned to Ireland I determined to go back to America at some future time. I asked permission of my bishop in 1895 to return. He begged me to withdraw my request, and would not yield until my importunity drew from him the following reluctant consent:

Cork, June 18, 1896.

The Rev. Jeremiah J. Crowley, of the Diocese of Cork, has my permission to seek a mission in the United States, and I have given it to him reluctantly at his own earnest request as I sincerely regret his departure. He is a good, hard-working priest, zealous and devoted to his duties. During the eight years he has been in the diocese I have had no fault whatsoever to find with him. He has already labored on the American Mission and is now anxious to return.

† T. A. O'Callaghan, Bishop of Cork.

I also received the following letters:

Bantry, County Cork, July 13, 1896.

As the Rev. J. J. Crowley, who for some years officiated in the Deanery over which I preside and is now of his own accord severing his connection with this Diocese, has asked me to say what I think about him, I feel much pleasure in complying with his request. He was always faithful in the discharge of the duties that devolved upon him and thoroughly devoted to the work of his sacred calling. His ministry was highly efficient and fruitful, and so appreciated was it by the people amongst whom he labored that, when he was taken from them, they manifested the greatest possible regret. His

relations with priests and people were of the kindliest character. All who know him wish him a bright and happy future, and indeed none more sincerely than myself.

M. Canon Shinkwin, P. P. V. F.

Bandon, County Cork, June 15, 1896.

Rev. Jeremiah J. Crowley, who has ministered in this Deanery for four years, is a very worthy priest. He is hard-working and energetic, is esteemed by all who know him, and it gives me great pleasure to be able to state that he leaves us without the least stain on his character.

Joseph Canon Shinkwin, P. P. V. F.

From the Cardinal Primate of all Ireland I received the following:

Ara Coeli, Armagh, July 13, 1896.

From all I could learn regarding Rev. Father Crowley I believe him to be a good, regular, hard-working priest. I am sure Father Crowley will labor with zeal and success in any mission entrusted to him. † Michael Cardinal Logue.

From Bishop O'Donnell of Raphoe, Donegal, I received the following:

Letterkenny, County Donegal, June 25, 1896.

Having met Rev. Jeremiah J. Crowley of Cork more than once and heard a great deal about him from others, I have much pleasure in stating that he bears the name of a zealous and efficient priest, and it is my expectation that he will prove a very useful worker in whatever mission in America his lot is cast.

† Patrick O' Donnell, Bishop of Raphoe.

I also received the following letters:

Maynooth College, County Kildare, July 20, 1896.

I am happy to testify from personal knowledge and from reliable information that Father Crowley is an excellent priest with a stainless record. Intellectually, socially, and physically he is everything that could be desired. He ambitions a wider field for the use of the gifts God has endowed him with; and I confidently pray that his zeal and prudence may be as conspicuous in the future as in the past.

Edward Maguire, D. D. (Professor).

St. Finnbarr's Seminary, Cork, Aug. 15, '96.

Most Rev. M. Corrigan, D. D.,
Archbishop of New York.

My Dear Lord:

Father Crowley asks me for a line of introduction to Your Grace. He is seeking for a mission in America with permission of his bishop, from whom he has got an excellent letter. To that I would wish to add the very strong personal recommendation of my brother (Very Rev. John B. O'Mahoney, D. D.), President of our Diocesan Seminary, and who knows Father Crowley particularly well, as he was one of his earliest pupils.

I take this opportunity of thanking your Grace for all your kindness on the occasion of my last visit to New York, every way one of the pleasantest of my many pleasant souvenirs of America. I write this from my brother's place, where I am staying for a few days on my way to All Hallows (College).

Most Respectfully Yours in Christ,
T. J. O'Mahoney, D. D.
(Professor of All Hallows College, Dublin).

I arrived in New York in August, 1896. After a few days I paid a visit to my friends in Manchester, New Hampshire, and received the following letter to the Vicar General of the Archdiocese of New York:

Manchester, N. H., August 30, 1896.

My Dear Monsignor Mooney:

This will introduce to you Rev. Jeremiah J. Crowley of the Diocese of Cork. He exercised the sacred ministry in this Diocese for sixteen months. He was an assistant here in the city during his stay in this Diocese. He is an excellent priest, sober, zealous and of great faith.

Yours sincerely in Christ,
† Denis M. Bradley, Bishop of Manchester.

I was received most cordially by Archbishop Corrigan and other Church dignitaries at New York, but there being no vacancy I came to Chicago.

I called upon Archbishop Feehan in Chicago, accompanied by a prominent ecclesiastic. I was appointed an

assistant pastor at the Church of the Nativity of our Lord, 37th St. and Union Ave., Chicago. I was there nearly three years. On December 20, 1899, I was promoted by Archbishop Feehan to the Oregon, Illinois, parish and the outlying missions thereof, receiving from His Grace the following letter:

Chicago, December 20, 1899.

I hereby appoint Rev. J. J. Crowley pastor of St. Mary's Church, Oregon, Ill., and also of the missions attached to that place.

I recommend him to the kindness and confidence of the Catholic people.

† P. A. Feehan, Archbishop of Chicago.

I remained in Oregon until August 3, 1901, when I was ousted by an injunction issued by the civil court on the prayer of a petition alleged to have been filed by the direction of the late Archbishop Feehan of the Archdiocese of Chicago.

And now I come to the famous Chicago controversy which arose in the summer of 1900 over the appointment of an Auxiliary Bishop to the late Archbishop Feehan. It was commenced by twenty-five priests of most excellent standing, and it is still pending.

During the Oregon, Illinois, litigation, commenced against me as stated in the name of Archbishop Feehan of the Archdiocese of Chicago, I had prepared a printed brief which set forth the pleadings, affidavits, etc., in that litigation, and I mailed copies of this publication to various Church dignitaries. To the fly-leaf I attached a little slip, a *facsimile* of which is as follows:

With the Compliments of

The Rev. Jeremiah J. Crowley,
Pastor of Oregon, Illinois,
Archdiocese of Chicago.

A full and authentic history of the sad condition of the Catholic Church in the Archdiocese of Chicago, is now being prepared and will be given to the public in the near future.

A consequence of the foregoing slip was the sending to me of the following unjust and invalid document, Cardinal Martinelli, (the Papal Delegate to the Church in the United States), having been persuaded to adopt this course in the hope that it would save himself and my opponents from exposure by frightening me into a cowardly submission:

[TRANSLATION.]

APOSTOLIC DELEGATION,
UNITED STATES OF AMERICA.
No. 1393. WASHINGTON, D. C.

This No. should be Prefixed to the Answer.

Inasmuch as the Sacred Congregation for propagating the Faith has learned that certain priests of the Archdiocese of Chicago have taken grave offense at the election of the Rev. P. J. Muldoon to the Episcopate, and have with all their vigor, pertinaciously and wrongfully protested against his consecration, [therefore, it, the Sacred Congregation], by letters No. 45,708, dated Rome, August 21, 1901, has charged this Apostolic Delegation with the duty of watching closely lest the matter should grow to too great a scandal, and at the same time of canonically admonishing, and, as far as may be necessary, visiting with ecclesiastical censure, whomsoever it [said Delegation] might happen to find guilty.

Now, however, since we have with safety learned that the Rev. Jeremiah Crowley, a priest of the said Archdiocese, made a very bitter contest against the aforesaid election and consecration, and does not even now desist therefrom, since, indeed, we have before us

1. A bill of complaint by him presented to the civil court,
2. A defense which his advocate undertook to prepare,
3. A promise made by him in writing concerning the early publication of a work wherein he will relate the sad state of the Archdiocese existing in his mind,

We require the said Rev. Jeremiah Crowley, in the Lord, for his own good and for the honor of the Church, to desist from his pertinacity, and at the same time we peremptorily, once instead of thrice, warn him to give certain signs of repentance and reparation.

But if he shall refuse and if, within the space of ten days, to be computed from the day of his receiving notice of this Admonition, he shall not repair the scandal,

1. By desisting from the prosecution of the suit in the civil tribunal,

2. By altogether prohibiting the printing of the promised book, or, if it shall have already been printed, by not publishing the same,

3. By making public reparation for the public scandal,

4. And by submitting himself to the authority of the Archbishop,

We declare him *ipso facto excommunicated,* and we reserve to this Apostolic Delegation the power to annul (or to absolve from) this excommunication.

Moreover, we commit to the Court of the Archbishop of Chicago the execution of this decree, and we, therefore, charge it with the duty of transmitting these presents to the aforesaid Rev. Jeremiah Crowley, all legal requirements being observed. But if the said Rev. Jeremiah Crowley is absent or cannot be found, then, the edict being posted up in the churches or in other public place, after the space of ten days, as above mentioned, he still not desisting from pertinacity, we ordain that this decree shall in like manner take effect.

Given at Washington,

From the palace of the Apostolic Delegation, October 13, 1901.

Sebastian Card. Martinelli,
Apostolic Pro-Delegate.

In due course the following unjust and invalid document was issued in the name of Archbishop Feehan of the Archdiocese of Chicago:

Chicago, Ill., Oct. 26, 1901.

Whereas, the Rev. Jeremiah J. Crowley, a priest exercising faculties in the Archdiocese of Chicago, has grievously violated the laws and discipline of the Roman Catholic Church and of the Archdiocese of Chicago, and as he persists contumaciously in his unlawful conduct, therefore, after due warning from the Apostolic Delegation of the United States, as shown by the above document, which was delivered to the Rev. Jeremiah J. Crowley in person on Wednesday, the 16th day of October, 1901, and the said Rev. Jeremiah J. Crowley having failed to comply with the conditions laid down by the Apostolic Delegation within the period of time allotted to him in the said decree, we hereby declare publicly and solemnly that the Rev. Jeremiah J. Crowley is excommunicated

from the Roman Catholic Church and all participation therein, according to the decree of His Eminence, Sebastian Cardinal Martinelli, Pro-Delegate Apostolic.

The effects of this most grave censure of the Church are:

1. He is cut off from the communion and society of the faithful.

2. The faithful are forbidden, under severe penalty, to hold communion with him or assist him in his unlawful conduct.

3. He cannot receive or administer any of the sacraments of the Church. Should he attempt to give absolution in the tribunal of penance, said absolution is invalid and sacrilegious.

4. He cannot be present or assist at any of the public exercises or offices of religion in the Roman Catholic Church, nor can he be present at mass, vespers or any other public service in the Roman Catholic Church.

5. He cannot receive or fill any office within the gift of the Roman Catholic Church.

6. Should he die while under this excommunication he will be deprived of Christian burial.

All the pastors of this Archdiocese are hereby commanded, *sub pœna suspensionis,* to attach the above decree and this letter on the wall of the sacristies of their churches for thirty days, in such a manner that it may easily be seen and read by all.

This order goes into effect immediately upon receipt thereof.

Given at Chicago, on this 26th day of October, 1901.

† Patrick A. Feehan, Archbishop of Chicago.

By order of the most Reverend Archbishop,

F. J. Barry, Chancellor.

This unjust and invalid ban of excommunication was removed within two months by Bishop Scannell of Omaha, Nebraska, U. S. A., he acting as the representative of the Papal Delegate, Cardinal Martinelli. *I made no apology to the priests against whom charges had been made,* and I made no promise to desist from issuing the publication the announcement of which had been the moving cause of my unjust and invalid excommunication.

The following is a translation of the *Celebret* given to me

by Bishop Scannell upon the removal of the ban of excommunication:

RICHARD

By divine mercy and favor of the Apostolic See Bishop of Omaha.

To the Rev. J. J. Crowley:

By these presents we testify that you for honorable reasons known to us obtained leave of absence for six months, and we make known to all with whom you may come in contact that you are of good moral character, and that as far as we know you are not laboring under any ecclesiastical censure or canonical impediment. Wherefore we request in Christ the Bishops of all places in which you may be to permit you to celebrate the Holy Sacrifice of the Mass.

In proof of which etc.

Given at our palace at Omaha the 26th day of December, A. D. 1901. † Richard Scannell,

[Episcopal Seal]. Bishop of Omaha.

I received from the Archbishop of Chicago the following *Celebret,* which was sent in obedience to the command of Cardinal Martinelli:

Chicago, Ill., February 7th, 1902.

The Rev. Jeremiah J. Crowley is, so far as I am aware, under no ecclesiastical censure and may be permitted to say mass *"de consensu Ordinariorum."*

Yours faithfully,

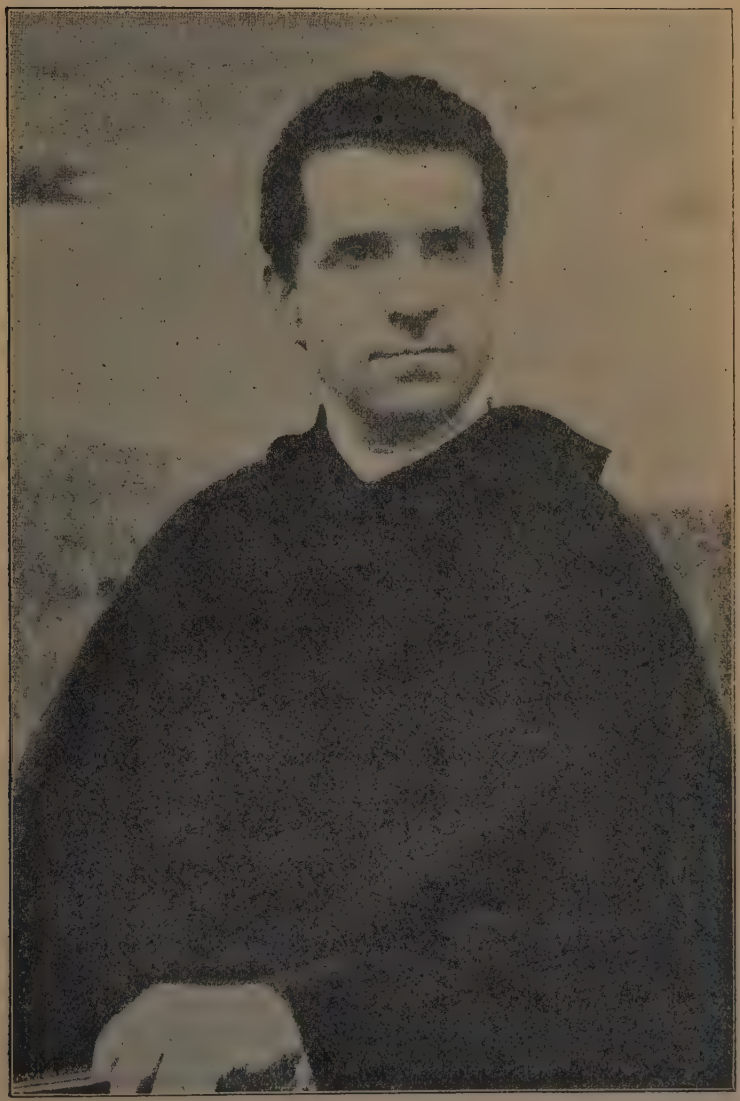
† P. A Feehan, Archbishop of Chicago.

On March 9, 1902, I celebrated Solemn High Mass in the Archdiocese of Chicago, and I quote the following from the headlines of *The Chicago Tribune* of the next day:

Crowley Again a Priest.

Authorized by Martinelli to Celebrate High Mass. Officiates at Special Services in the Church of the Immaculate Conception and is Recognized by the Congregation—Papal Benediction on the Parish is Received and Read to the Members.

Most solemn promises were made to me by Cardinal Martinelli in person at Washington, of a parish in Chicago, salary



CARDINAL MARTINELLI.

from the time I was ousted from my Oregon parish, etc., but none of these promises was kept, as the priests against whom the twenty-five prominent pastors had made grave charges insisted that I should first sign an apology to them. I refused to "whitewash" them.

It does not come within my purpose to give in this publication the history of this now famous and still pending Chicago controversy. *The publication of its history remains, perhaps, for the future.* But my readers will probably be able to glean a few hints of its facts and importance by perusing the quotations (a volume of which I have in my possession) which I now give from religious and secular publications of high standing. My friends insist that I shall not eliminate from them the flattering expressions, and most reluctantly I yield to their advice.

Leslie's Weekly, New York, Nov. 21st, 1901.

CHICAGO'S FIGHTING PRIEST.

Father Jeremiah J. Crowley, until recently pastor of the Catholic Church at Oregon, Ill., was the central figure of the most sensational incident in western church history, Sunday, November 3d. Defying a recent edict of excommunication from Cardinal Martinelli, of Washington, he entered the Holy Name Cathedral in Chicago, while solemn high mass was in progress, and took a seat immediately below the altar. Chancellor F. J. Barry, of the archdiocese of Chicago, was in charge of the mass, and in pursuance of the laws of the church that no excommunicated priest shall be allowed to take part in the services of a Catholic Church, ordered Father Crowley to leave. The priest quietly refused to go. The music was stopped; the choir filed out, and the priests retired. Chancellor Barry explained the situation to the congregation, most of whom left; low mass was hurriedly rendered, and Father Crowley remained to the end. The sensational incident had its origin last July, when Father Crowley, in connection with twenty-five other priests, protested against the appointment of Peter J. Muldoon as auxiliary bishop of Chicago. Archbishop Feehan disregarded the protest. Father Crowley resigned from his parish in Oregon. Later he withdrew the resignation.

The archbishop, however, accepted the action of Father Crowley and appointed a pastor in his stead. Father Crowley refused to give up the church and the archbishop secured an injunction, prohibiting Father Crowley from acting. The injunction suit is still pending. The archbishop notified Father Crowley that he must desist in his charge against brother priests or suffer excommunication. Father Crowley refused to withdraw his charges, and the letter of excommunication by Cardinal Martinelli was printed in the Chicago press. Father Crowley insists that he cannot be excommunicated without a trial.

Father Crowley is forty years old and a man of striking physique. He is gifted as a scholar and orator.

The Ram's Horn. Chicago, November 30th, 1901.

A brave and pious priest in the Roman Catholic communion is not so scarce a personage as he was within the memory of men now living. Indeed, it is the character of the priesthood that has been the chief objection which men have argued against this ancient church. When its own clergymen, however, come to a lively appreciation of the shortcomings of their order, hope arises that this mighty ecclesiastical system may have within itself the seeds of a new life. But the reformation, if it come, will not be without stubborn conflict, as is indicated by what is now taking place in the archdiocese of Chicago. When men were recently raised to high offices in the diocese, a young priest, Father J. J. Crowley by name, asked the church authorities for a thorough investigation of these men's records. The answer was a sentence of dismissal of Father Crowley from his own parish, which he was serving most faithfully and acceptably, and after it appeared that his contention was being seconded and supported by all honorable Catholics, he was summarily excommunicated. But this loud edict, which was so dreaded once, has failed to alter the fixed purpose of Father Crowley. He is a man whom it will be hard to defeat. He is finely endowed physically, standing more than six feet high; mentally, having a thorough classical and theological training; and spiritually, for one to look into his open face and clear eyes assures one that he is a man who has been with God. Compared with the types of priest that are seen most frequently, slim, ferret-eyed,

shifty, designing creatures, or greasy, obese, dull-witted ones, Crowley looks like a man from another planet.

The St. Louis Republic. Sunday, Dec. 1st, 1901.

UNIQUE CASE OF THE REVEREND JEREMIAH J. CROWLEY.

The case of the Reverend Father Jeremiah J. Crowley, a priest of the Roman Catholic diocese of Chicago, who was excommunicated recently by authority of Cardinal Martinelli, furnishes at once the most unique and the most interesting controversy that has ever arisen between that wonderful church and one of its anointed ministers.

It differs from the McGlynn case, which was one of direct disobedience to the commands of Rome; it differs from the famous Koslowski case, which was one of schism; it differs from all the minor cases in which the accusations against the excommunicated were based on immorality or religious infidelity.

Father Crowley is a man and a priest of high intellectual endowments; one of rare, almost fanatical piety. His career as a student, as a citizen and as a minister of his church is exemplary from the standards of measurement within and without the Roman church. A product of Carlow College, a living example of the genuine Irish gentleman, young, handsome, a giant physically and yet a person of much tenderness, as well as courage, Father Crowley stands forth in his own right as a personage sure to prepossess acquaintances and likely to win and hold their high regard. He is abstemious in his habits, industrious to the limit of his great physical power, studious to a degree, intensely sincere, direct and frank of mind and manner.

The very character and reputation of the man make his present sad plight incredible to strangers. He has been cursed by Rome through a published document of excommunication uttered by Cardinal Martinelli. If he died to-day his body would be denied burial in holy ground. His presence at mass in the parish church of Archbishop Feehan in Chicago has been sufficient to stop the ceremonial. If Lucifer himself had appeared in the church, no greater consternation could have reigned amongst the priests celebrating the sacrifice. The music ceased, the lights were quenched and the high ceremonial was abandoned. The preacher leveled his logic and

his eloquence against the outlawed priest, who, in spite of her malediction, was kneeling there worshipful, silent, alone and, as it seemed, defenseless against the pontifical thunderbolts falling around him.

Having thus pilloried a good man and a good priest before all men, the authorities of the Roman Catholic Church have at least invited the astonished curiosity of all religionists, all thoughtful men. What has Father Crowley done to incur the most awful curse that can befall either a Catholic layman or priest?

According to his own statement, he began, many months ago, to oppose and expose the alleged sinful machinations of a number of clergymen then and now high in the councils of the Chicago diocese. To his Archbishop, and through him to Rome, he protested against certain deeds of priests whose lives, thought Father Crowley, were a menace to his church and a blasphemy against her holiest teachings. At first he waged his crusade through the secret channels of the hierarchy, not that he feared candor, but to evade scandal if possible.

His efforts were absolutely ignored. If his communications, offers of evidence, names of witnesses and other statements ever reached the proper authorities, they elicited no action or response. Then came Archbishop Feehan's declaration that he would appoint the Reverend P. J. Muldoon as auxiliary Bishop of Chicago. Twenty-five priests of the diocese, one of whom was Father Crowley, protested against the appointment on grounds already exploited in the secret crusade against corruption and sin in the high places. The Archbishop ignored this protest and preparations for the consecration of Father Muldoon proceeded.

Then Father Crowley gave to the world a story of alleged priestly decadence and corruption such as has been seldom charged even against ordinary self-respecting men of the world. The question as to whether these charges were true was never raised by the church authorities. The first action of the diocesan was to begin civil proceedings to relieve Father Crowley of his mission as pastor of St. Mary's Church at Oregon, Ill. The priest defended the injunction suit thus brought, on the ground that he had been neither accused, tried nor found guilty of anything that could debar him from his rights as pastor. But he bowed to the arm of the civil law and obeyed the enjoinder. A priest was sent thither to sup-

plant him. The case took its place on the docket of the Circuit Court of Ogle County. The briefs then issued by Crowley's attorneys contained between the flyleaves a slip of paper announcing that later Father Crowley would publish a book exposing the alleged state of affairs in the diocese of Chicago.

Father Crowley and his friends believe that this threat (never carried out) was the true cause for the commotion which followed in the high councils of the Catholic Church. The offending priest was warned that unless he withdrew all past charges, expressed penitence and accepted the punishment which Archbishop Feehan might mete out within ten days he (Crowley) would be excommunicated. The priest, yet believing that his charges were true and uttered in a holy cause, refused to recall his words. He permitted the ten days to elapse.

A printed circular, with Cardinal Martinelli's name attached, was served upon him by three constables, hired laymen, while the priest was at dinner. It proved to be a stereotyped form of excommunication and upon the same day was posted in the sanctuaries of every Catholic Church in the diocese. It was a shocking surprise to Crowley, who expected at least a trial. The causes for the decree of excommunication were summed up as (first), "appealing to a civil court." To this Father Crowley replies that it was his Archbishop and not he who went into the civil court. The second charge was that Crowley had sought to defend himself in a civil court at law. To this the priest replies that neither priest nor man needs an excuse for self-preservation. The third charge was to the effect that he had threatened to expose the "unfortunate diocese of Chicago as he believes it to exist."

To this last and most significant accusation Father Crowley answers: "I threatened to tell the truth about this diocese for no other motive than to further the best interest and preserve the sanctity of my Holy Mother Church. I do not believe that my church is benefited by the suppression of truth and the continuation of evil men in her holiest offices. If I have falsified, why do they not investigate, and prove me false? But I have not. My charges were supplemented by willing and credible witnesses, names and dates. I am not fighting my church and never will. I am fighting the evil men who, in this diocese at least, are sapping her power, dishonoring her sanctuaries and blaspheming the God of all Christians. If

that be a crime, I do not understand what loyalty, decency and virtue mean. But, right or wrong, I am entitled to a trial. The meanest criminal is supposed to be innocent until proven guilty. My worst enemies accuse me of no sin. I believe that my church will yet hear me; that she will uphold me. But, come what may, I shall never fight against nor villify my church. I shall remain a Roman Catholic, as I was born and as I am to-day."

Father Crowley has appealed to Rome through the American Ablegate, Cardinal Martinelli. He is willing to withdraw from the fight if the church authorities will appoint an unbiased court and investigate the charges he has made against his fellow-priests of this diocese. He is willing to abide by the results of that investigation. He believes it will be given.

Meanwhile he continues to attend holy mass in the face of physical, oratorical and tacit opposition. His opponents, clerical and lay, insist that he has already committed the unpardonable crime of scandalizing his church by accusations against her clergy. They insist that even the truth of those charges cannot condone the inherent offense. His friends and adherents, and they include some of the ablest and best of the priests and laity of the Chicago diocese, contend that there can be no sin in telling truth, in exposing corruption, no matter how cloaked with the sacred vesture of office. They say that there are bad priests, just as there are bad preachers, bad merchants, dishonest lawyers, but, they argue, it is the duty of honest Catholics to "drive them out."

(*The Interior*, April 3, 1902. Editorial Column.)

Every new movement made by Archbishop Feehan and Bishop Muldoon of this city to crush Father Crowley is of a nature calculated to convince the Protestant onlooker that the priest has attacked the prelates and their favorites at a point where they do not dare to make a fair reply. Father Crowley's charges of immorality among the clergy of the diocese have been definite enough in all conscience to deserve attention, but his overlords absolutely refuse to order or submit to investigation. As a climax to his tyranny Archbishop Feehan has issued an edict prescribing that any priest who gives countenance to Crowley shall by that act be automatically suspended from the priesthood. This is done in spite of the fact that Father Crowley has been upheld by the highest

authority of the Catholic hierarchy in this country, Monsignor Martinelli, and stands now in perfect nominal relations to the church. This decree of ostracism, a punishment not only without conviction but even without charges, is full of the very spirit of the old-time Inquisition. We can only hope that for it the archbishop will incur the avenging wrath of the papal delegate whose will he has virtually defied. Martinelli, of course, is as tyrannical as anybody, but there would be some rude kind of justice in an apportionment to Feehan of a good big dose of his own sort of medicine.

The Ram's Horn, Chicago, June 28, 1902, Editorial Column.

The most important question before the Vatican is, what will it do with the many protests on file there against the irregularities and immoralities in the church itself? These are made by good Catholics. They are not attacks from without, but are appeals from priests and people within. Conditions as they exist in the archdiocese of Chicago are perhaps akin to those which exist elsewhere. Instead of disproving Father Crowley's charges or giving him a chance to prove them, the church excommunicated him. He was, however, almost immediately restored to church communion, which act was a confession that he was right, and yet there is no evident intention of cleansing the church of its unworthy priests.

Archbishop Feehan died July 12th, 1902, and Bishop Quigley, of Buffalo, N. Y., was appointed his successor, coming to Chicago March 12, 1903.

Archbishop Quigley of the Archdiocese of Chicago, with full knowledge of the villainy of some of the priests of his Archdiocese complained of by the twenty-five protesting pastors, has demanded that I sign a document which would in effect whitewash them. At our last interview he handed me an apology in Latin and what purported to be a translation of it in English, the latter paper bearing across its top in the handwriting of His Grace the words, "Authentic translation. J. E. Quigley." I now give a photographic copy of this translation.

Authentic Translation,
J. E. Quigley,

Chicago, Ill.

Most Reverend and Dear Archbishop:

Having come to the conclusion that the course pursued by me for the last two years is altogether wrong, and having in mind the solemn promise of reverence and obedience to my Bishop, which I made on the day of my ordination, I hereby renew that promise and pledge myself to be henceforth to your Grace, an obedient son in Christ.

I regret and deplore the injury I have done to certain of my fellow-priests by publishing charges against them after said charges had been duly considered and set aside by the competent ecclesiastical authority, and I pledge myself to accept any penance which your Grace may deem fit in satisfaction therefor.

I sincerely engage myself to do all in my power to stop the further publication of anything which may give scandal or offense. I hereby bind myself to submit all matters of grievance or dispute between me and my confreres to the judgment of the proper ecclesiastical authorities; and I will abide by their decision. Therefore I have withdrawn certain cases now pending in the civil courts, specified by me in another letter of even date with this; renouncing at the same time all right on my part to re-open them.

Henceforth I shall earnestly endeavor to repair my short-comings of the past. I will accept without question any charge your Grace shall confer upon me after my re-instatement. Your Grace has my permission to make public this letter at any time or in any way you may select. Trusting that your Grace will find it possible to restore me shortly to the full exercise of faculties as a priest of the Archdiocese of Chicago, I remain,

Your Grace's

most obedient servant in Christ,

To the Most Reverend James Edward Quigley,

Archbishop of Chicago.

Catholic people, note this: I was but one of a band of twenty-five priests of the Archdiocese of Chicago who protested against clerical corruption. I alone am made to feel the weight of ecclesiastical displeasure, and I alone am commanded to apologize for telling the truth. I have been subjected to persecution. My name has been unjustly removed from the directory of the Catholic clergy of the Archdiocese of Chicago. I have not received, as is my ecclesiastical right, any financial support from the funds of the Archdiocese. I have been left without a parish, without a home, without any salary, and have been uncanonically forbidden by the authorities of the Chicago Archdiocese to say Mass, or in any way to exercise my "faculties" as a priest in the Archdiocese of Chicago, although I have a "*Celebret.*" I am convinced that I have been subjected to this cruel treatment with the deliberate design of forcing me to apologize to corrupt priests.

For the information of my readers I now state that a "*Celebret*" is a canonical document which is given to a priest by the head of the diocese to which he belongs, or by some higher Church dignitary of competent jurisdiction, when that priest travels outside of his own diocese. It is, in effect, a certificate that he is of good moral character and not laboring under any ecclesiastical censure or canonical impediment.

I have never looked upon the face of Archbishop Quigley since March 28, 1903, when he handed me the apologies in Latin and English. These papers, it is needless to say, remain and will remain unsigned. I will never sign a lie for any man, be he layman, priest, Bishop, Archbishop, Cardinal or Pope! I have nothing to regret or retract. I can only say: God save the Roman Catholic Church!

Archbishop Falconio succeeded Cardinal Martinelli as Papal Delegate to the Church in the United States. He was made fully acquainted with the details of the Chicago controversy by a mass of official documents on file in the Delegation Office; and a correspondence ensued between His Excellency and myself looking towards a settlement of it. I now give a photographic copy of one of his letters to me:

Apostolic Delegation,
United States of America.

No. 3983
This No. should be prefixed to the answer

Washington, D. C., June 6, 1903

Rev. dear Fr.

I have been carefully looking into your case. I am willing to do what I can to come to a peaceful conclusion. I therefore would by you to come here accompanied by your advocate on the 19th of June. Praying God to assist you with holy Grace I remain

Rev. J. J. Crowley

yours in Xst
+ Diomede Falconio
Apost Delegate

My reply to the letter of Archbishop Falconio of June 6, 1903, was as follows:

Sherman House, Chicago, June 9, 1903.

His Excellency,
Most Revd. Diomede Falconio,
Apostolic Delegate,
Washington, U. S. A.

May it Please your Excellency:

I beg to own receipt of your kind favor of the 6th inst., in which you inform me that you have been carefully looking into my case, and that you are ready to render your decision.

I should be glad to comply with your request to come to Washington on the 19th inst., accompanied by my advocate. But the fact is the latter gentleman is now in California, on an indefinite leave of absence. Moreover, I am somewhat deterred by the consideration of expense, since this would be my third journey to Washington on a similar errand, both of which proved fruitless, and I scarcely feel justified in thus using funds generously contributed by loyal friends in different parts of the country, to whom I feel in a measure responsible. You will kindly bear in mind, your Excellency, that I am placed in this dependent position by reason of the fact that, though I am a priest of this Archdiocese, I have not been allowed one dollar for salary or support since Aug. 3, 1901. In view of my inability to come to Washington with my advocate, I must trust to your fair consideration of the subject, which has been fully presented to you in person by my advocate and myself, April 3rd, 1903, and later, in a formal written statement, under date of April 17th.

Permit me again to beg simply that I may have your early decision. With profound esteem, I am,

Your most obedient and humble servant in Xt.,
Jeremiah J. Crowley.

About June 17, 1903, Archbishop Falconio and Archbishop Quigley met in the City of Allegheny, Pennsylvania, and discussed the Chicago controversy. Archbishop Falconio evidently departed from that interview determined to use his influence to compel me to sign the apology which had been

presented to me by Archbishop Quigley, a photographic copy of the English translation of which I have already given.

My canonist is one of the most prominent priests in the Catholic Church in America, and he told me that Archbishop Falconio placed in his hands in the City of Washington, on June 19, 1903, a document which was signed by fourteen of the accused priests, in which they begged the Papal Delegate to compel me to sign an apology to rehabilitate them before the world, solemnly declaring that they were under such a cloud since the accusations against them had been made public that they were not welcome to the homes of their own relatives. On this occasion Archbishop Falconio told my canonist that he would be in Milwaukee on June 30, and requested him to tell me to call upon him there.

I now give an abridged account of the interview that I had by appointment with Archbishop Falconio, the successor of Cardinal Martinelli as Papal Delegate to the Catholic Church in America. He arrived in Milwaukee, Saturday, the 27th of June, 1903. I went to Milwaukee the following Tuesday morning and saw His Excellency. He said: "Are you going to sign that apology?" I said: "No, Your Excellency, I most respectfully decline to do so." He said: "Why?" I said: "Because I would be signing a lie! *Our charges were never,* as it states, *duly considered and set aside by the competent ecclesiastical authority.*" He said: "Yes they were!" I said: "How? Do you mean to tell me, Your Excellency, that our charges were duly investigated?" He said: "They were not investigated, but they were duly considered and set aside." I asked: "How were they duly considered and set aside?" He said: "Why, your superior officers took your charges, looked at them, and then *threw them into a wastebasket!*" I replied: "Your Excellency, I must insist that that was very far from being a canonical consideration, investigation and setting aside of our charges."

Pius X. now sits in Peter's Chair. I am confident that in due time His Holiness will decide the Chicago controversy

and that He will settle it on the basis of *Fiat justitia ruat coelum*—let justice be done though the heavens fall.

In 1897 I took out my first naturalization papers in America; and I became a full-fledged citizen of the United States in 1901. I do not forget my native land! The shamrock is in my heart! I am proud of an Irish ancestry whose characters were formed by the noblest ecclesiastical and patriotic ideals. But America is my country by adoption; I glory in her history; I rejoice in her free institutions; my ardent prayers ascend for the continued blessing of Almighty God to be poured upon her. My highest civic ambition is to discharge to the letter the solemn obligations which I assumed in *my oath of naturalization.*

Humbly and devoutly I thank God for ever calling me to minister at the sacred altars of His Holy Church. My supreme religious joy is the fact that I am in her priesthood. I have no other desire than to be faithful unto death to *my duties as a Catholic priest.* I believe that the Church is a divine institution—the bride of Christ. For Her welfare I have counted it a joy to labor; for Her good I am glad to suffer; in Her behalf I will cheerfully lay down life itself. In the Catholic Church I was born; in the Catholic Church I have lived; in the Catholic Church I will die.

I am not unmindful of the seriousness of the position which I take in openly exposing the parochial school, in directly championing the American public school, and in boldly assailing ecclesiastical wickedness in high and low places. I know full well the greatness of the power—financial, social and ecclesiastical—which I oppose. I know that it has vast capital and great prestige. I know that it dines with rulers and is on terms of intimacy with governors, judges and other public officials. I know by several personal attacks that it has henchmen who are ready to take life for pay. I know that it claims to be able to muzzle the press, and that by a show of its strength it stifles protests against its wrong-doing. But

I know some other things. I know that God lives. I know that the genius of His Church is against ecclesiastical corruption of every kind. I know that the honest Catholic people of America are crying out for deliverance from ecclesiastical tyranny, immorality and grafting. I know that the masses of the American people are lovers of purity, truth and justice, and that they are loyal to the Republic. I know that this is not the first time in human history that a lone man, relying only upon the blessing of God and the approbation of decent men, has assaulted intrenched iniquity and overthrown it. I do not dread the struggle, for

"Simple duty hath no place for fear."

CHAPTER II.

THE PAROCHIAL SCHOOL AND CATHOLIC CLERICAL HOSTILITY TOWARD THE PUBLIC SCHOOL.

Historic Statement

The parochial school in America owes its beginning, according to Bishop Spalding of Peoria, Illinois, to the German Catholics. In his lecture entitled, "The Catholic Church in the United States," delivered at the Church of Notre Dame, Chicago, January 24, 1904, before a representative audience, he said:

Fifty years ago there was a great difference of opinion amongst Catholics in this country about the religious school. Some of the leading Bishops, some of the most active minds, had misgivings,—were rather in favor of simply accepting the school as it existed, and of not attempting to create a distinctively religious school. We owe, I think, this great movement, or at least the beginning of this great movement, largely to the German Catholics.

It was among the German Catholics first that insistence upon the necessity of a religious school was made, and not made wholly from religious motives. The Germans, as you know, are of all people in this country, the most tenacious of their mother-tongue. They are a tenacious race, strong, sturdy, persevering, without frivolity, not easily influenced by new surroundings, loving their own customs, as well as their own tongue.

Now, from a desire to perpetuate their language, as well as from a desire to instill into the minds and hearts of their children the faith which they had brought across the ocean with them, they began to establish schools, and they showed us how easy it is,—how easily a congregation of one hundred families, in the country, in villages, can build and maintain a Catholic school.

And then, attention being attracted to it, it more and more grew upon the consciences of the Catholic Bishops, and priests and people, that this was the one thing that God called us to do, more than anything else, if we would make our faith abiding here in this new world, and in this democratic society.

The Real Reasons for its Establishment.

From the words of Bishop Spalding it will be seen that the Catholic parochial school in America is many years younger than the American public school. The Bishop attributes the adoption and the carrying out of the German Catholics' parochial school idea to the recognition by Catholic bishops, priests and people of a call from God. The fact is that Catholic bishops and priests were the ones who seized upon the parochial school idea. The Catholic *people* did not want the parochial school. Why did the priests and prelates adopt it and why do they champion it to-day? The answer is fourfold. First: because they saw and see that there never can be any union of Church and State in this Republic as long as its citizens are the product of public schools. Second: they saw and see that the indoctrination of Catholic children with liberal and progressive ideas is impossible in schools wholly under Catholic clerical influence. Third: they saw and see that the parochial school gives ample opportunity to train Catholic children to close their eyes, ears and mouths to clerical drunkenness, grafting and immorality. Fourth: they saw and see in the parochial school an immense opportunity for graft.

The Catholic parochial school in the United States is not founded on loyalty to the Republic, and the ecclesiastics who control it would throttle, if they could, the liberties of the American people.

Clerical Coercion of Catholics.

It is my profound conviction that the masses of the Catholic people prefer the public schools, and that they send their

children to the parochial schools to avoid *eternal punishment,* as their pastors preach from the pulpit, " Catholic parents who send their children to the godless public schools are going straight to hell."

The Jesuits are particularly vicious toward the public school. In the Holy Family Church, the largest parish in Chicago, in 1902, during a mission, at which there were present at least 2500 people, all being women, the Jesuit preacher said:

Parents who send their children to the godless public schools are going straight to hell. I make this statement in the presence of the Blessed Sacrament. Now, I want you good mothers, whose children attend the parochial school, to kneel down and offer up with me, from the bottom of your hearts, three *Our Fathers* and three *Hail Marys* for the conversion of these wicked and benighted parents who are sending their children to the godless public schools.

A lady friend of mine, a most intelligent and respectable Catholic mother, told me she never was in such a plight in her life. She had a child in the public school, and, of course, remained seated. Women knelt all around her. Right by her side knelt a drunken woman, who, as she prayed from the *bottom of her heart,* in unison with her pastor, peered right into her face, and nearly suffocated her with the fumes of whiskey. It is needless to add that my friend was not converted to the parochial school.

Some priests refuse absolution to parents whose children attend the public schools. Others compel parents, through the confessional, to promise to send their children to the parochial schools.

Catholic children, who attend the public school, are denied certain spiritual privileges. I quote, as an illustration, the following from the Cathedral Calendar, published by the Holy Name Cathedral, Chicago, September, 1902; p. 7:

Attendance at the parish school will be an absolutely necessary condition for the children who hope to make their First Holy Communion next spring.

In some parishes the children of Catholic families who attend the public school are not permitted to receive their first Holy Communion on the same Sunday morning that the parochial school children receive theirs, but have to wait a week or two, although equally prepared. For the parochial school communicants special preparations are made in decorations, processions, music, etc. There are no special preparations made by the pastor for the public school communicants. The course pursued toward the public school children is with malice aforethought and is intended to so humiliate them (and their parents) that they will leave the public school.

At the children's Mass on Sunday morning the parochial school pupils are given the better seats, while the public school scholars are crowded into the undesirable parts of the church.

To show still further the pressure put by prelates upon Catholic parents to force them to send their children to parochial schools I quote from page 4 of *The Catholic Telegraph* (published in Cincinnati, Ohio, U. S. A.) of August 25, 1904, the following letter:

To the Clergy and Laity of the Archdiocese of Cincinnati

Dearly Beloved:

As the Catholic schools are about to open, We consider it opportune to address you on the important obligation of parents to provide for the Catholic education of their children. There are, We regret to be obliged to say, some fathers and mothers, who, either for the sake of fancied advantages, or through indifference, or on account of feeling against priest or teacher send their children to non-Catholic schools.

It is undeniable, that as a rule, all Catholic teaching is excluded from non-Catholic schools and that in them there is usually present some kind of false religious influence. Now a system of education for the young, in which Catholic faith and the direction of the Church are excluded, can not be ap-

proved by any Catholic. The Church considers it vital to a child's faith, that the spirit of religion should animate every part of the scholar's task, and influence every hour of his time in school. The teachers should be good Catholics, well instructed in their faith, and be capable to thoroughly drill the children in religion. The Church recognizing this necessity has always opposed the separation of education and religion, and hence has condemned those who advocate it. . . In the Encyclical of Leo XIII. " Noblissima " of the 8th of February, 1884, occur the following words: " The Church has over and over again loudly condemned those schools which are called Mixed or Neutral, warning parents to be careful in a thing so momentous."

These pronouncements of the Holy See are the law for all. The legislation of the III. Plenary Council of Baltimore is based upon them. It is evident, then, that the doctrine of the church, which it would be erroneous, scandalous and even savoring of heresy to contradict, is that to attend a non-Catholic school constitutes usually a grave and permanent danger to faith, and that, therefore, it is a mortal sin for any parents to send their children to such a school, except where there is no other suitable school, and unless such precautions are taken as to make the danger remote.

In applying this teaching to practical life there are difficulties. We often meet with parents who object to sending their children to Catholic schools on account of certain features which they dislike or who prefer non-Catholic schools on account of certain advantages. They claim that, if they take due precaution to have their children properly instructed and brought up in piety, they can not justly be interfered with. But such a claim can not be admitted. This is a religious question and is, therefore, within the sphere of the Church authority. In such questions it belongs to the Church not only to pronounce on the principle involved, but also on its application to particular cases and individual Catholics. It is the office of the Bishops, as the III. Plenary Council of Baltimore teaches, to judge both of the alleged necessity, and of the sufficiency of the precaution. This is a matter, then, which lies within the jurisdiction of the spiritual power, and it is far from the true Catholic spirit to decide such a grave question for oneself.

Moreover, there is another aspect of the subject which

shows still more clearly how necessary it is to abide by the judgment of the Church. It is almost impossible for a Catholic parent to send his child to a non-Catholic school anywhere in the country where there is a Catholic one without causing scandal. That is to say, such action suggests to other Catholic parents to do the same; it has the appearance of religious indifference; and it tends to break down the strictness and firmness of Catholic faith. It is, therefore, nearly always, a very grievous scandal especially when the parent in question is a person of some standing and influence. Now an action which involves scandal of this kind can only be justified by a very grave necessity. It is the duty of the parent, therefore, to take the judgment of the Church both upon the possible extent of the scandal and the reason for risking it. The foregoing principles justify us in laying down the following rules:

1. In places where there is a Catholic school parents are obliged under the pain of mortal sin to send their children to it. This rule holds good, not only in case of children who have not yet made their first Communion, but also in case of those who have received it. Parents should send their children to the Catholic school as long as its standards and grades are as good as those of the non-Catholic school. And even if there is no school attached to the congregation of which parents are members, they would still be obliged to send their children to a parochial school, college or academy, if they can do so without great hardships either to themselves or to their children.

2. It is the province of the Bishop to decide whether a parish should be exempted from having a parish school, and whether, in case there be a Catholic in the place, parents may send their children to a non-Catholic school. Each case must be submitted to Us, except when there is question of children living three or more miles distant from a Catholic school. Such children can hardly be compelled to attend the Catholic school.

3. As the obligation of sending a child to a Catholic school binds under the pain of mortal sin, it follows that the neglect to comply with it, is a matter of accusation, when going to confession. We fail to see how fathers and mothers who omit to accuse themselves of this fault can believe that they are making an entire confession of their sins.

4. Confessors are hereby forbidden to give absolution to parents, who without permission of the Archbishop send their

children to non-Catholic schools, unless such parents promise either to send them to the Catholic school, at the time to be fixed by the Confessor, or, at least agree, within two weeks from the day of confession, to refer the case to the Archbishop, and abide by his decision. If they refuse to do either one or the other, the Confessor can not give them absolution, and should he attempt to do so, such absolution would be null and void. Cases of this kind are hereby numbered among the reserved cases from September 1, 1904.

5. The loss of Catholic training which the children suffer by being sent to non-Catholic schools must as far as possible be counteracted. Wherefore, we strictly enjoin that Diocesan Statute No. 64, be adhered to: "We decree that those who are to be admitted to first holy Communion shall have spent at least two years in Catholic Schools. This rule is to be observed also by superiors of colleges and academies." This Statute was enacted in Our Synod in 1898, and we regret that it has not always been observed. The necessity of complying with it is evident. It is difficult to properly prepare for first Communion even the children who have always attended Catholic schools; and it is simply impossible to do so when the children are allowed to go to non-Catholic schools up to a few months before they are to make their first holy Communion. Pastors, superiors of academies and colleges are admonished to observe this regulation. No exception is to be made to it without Our permission. In places where there is no Catholic school, Pastors will confer with Us as to the provision, which should be made for the instruction for first Communion.

6. Pastors seeking to prevent parents from taking their children too soon out of school have made regulations regarding the age of first Communion. As there has been some discrepancy in regard to this matter, some fixing one age, some a different one, and in consequence causing dissatisfaction among parents and children, We hereby direct that no child shall be admitted to first Communion, made publicly and solemnly, unless it has completed its thirteenth year on or before the day fixed for first Communion.

7. It is the Pastor's duty to decide whether the children of his parish have sufficient knowledge for making their first Communion. Hence, children attending a Catholic school other than the parish school, as well as those going to colleges

and academies, must not be permitted to first Communion unless their Pastor has testified that they are sufficiently instructed for approaching the Holy Table. . . Pastors will read this letter to their Congregations on the last Sunday in August.

May God bless all, and especially bless parents, their children and all engaged in the work of Catholic education.

Sincerely yours in Christ,

† William Henry Elder,
Archbishop of Cincinnati.

Given at Cincinnati this 18th day of August.

In the Archdiocese of Chicago, and elsewhere, there is no publicly proclaimed statute such as obtains in the Archdiocese of Cincinnati, but there is in reality a rule that Catholic children who attend the public schools may not (at the option of the pastor) receive instruction for first Communion. Several of the Chicago priests, during the past year, have told their congregations that owing to orders from "headquarters" they would be compelled to refuse instruction for first Communion and Confirmation to Catholic children who attended the public schools.

On the Sunday preceding the opening of the public schools for the fall term, the studied attack of the priests upon the "godless" schools, from the altar or the pulpit, is appalling. The intelligent, independent parents, who persist in sending their children to the public schools, are pictured as finally arriving in hell, and their children as moral wrecks, the sons in penitentiaries, and the daughters in places of shame. At last there is a family reunion in the place of the damned, where the children curse their parents, and say, "We are here because you sent us to the godless public school."

A Specific Case of Coercion by a Sodomite.

In 1899 an imposing church dedication took place in the United States. The dedicatory sermon was preached by Archbishop Ireland of St. Paul, Minnesota. The occasion was graced with the presence of Archbishop Kain of St. Louis,

Missouri; Bishop Scannell of Omaha, Nebraska; Bishop O'Gorman of Sioux Falls, Iowa; Rev. Jeremiah J. Harty, pastor of St. Leo's Church, St. Louis, Missouri, and now Archbishop of Manila, Philippine Islands; the Very Rev. William J. Kerby, Ph. D., Professor, of Washington, D. C.; and many others. Letters of regret were received from Archbishop Christie of Portland, Oregon; Bishop Hogan of Kansas City, Missouri; Bishop Allen of Mobile, Alabama; and Bishop Gallagher of Galveston, Texas.

Prior to the dedicatory sermon the pastor announced that the parochial school would open the following Wednesday, and in this connection he said:

It will be expected that all of the children of this parish shall attend this school if they attend any. I have determined that I will not ask the Archbishop on behalf of anybody for permission to attend any school other than the parochial. Such requests must go directly from the persons desiring the permission, and not through me.

In other words this pastor served notice upon the Catholic people of his parish that their children must go to the parochial school if any, and that Catholic parents would have to go to their Archbishop for permission to send them elsewhere. Just imagine plain Catholic people making such a request of their Archbishop!!! That Archbishop was a Krupp gun against the public school.

This pastor was later formally charged with sodomy, and he was forced to leave his parish by enraged lay people, the ecclesiastical authorities ignoring (as usual) the charges. He is on terms of intimacy with princes of the Church, including American Papal Delegates, and he was instrumental at Rome in securing a Philippine Island See for one of his bosom American clerical chums. He is now himself a high dignitary of the Church in the Philippine Islands. I shall refer to him again in Chapter IV. of this book.

Not Five Per Cent. of Catholic Men Favor Parochial School.

Catholic public school opponents declare that at least one-third of the *American people* favor their position. I deny it. I am morally certain that not five per cent. of the Catholic men of America endorse at heart the parochial school. They may send their children to the parochial schools to keep peace in the family and to avoid an open rupture with the parish rector; they may be induced to pass resolutions of approval of the parochial school in their lodges and conventions; but if it ever becomes a matter of *blood* not one per cent. of them will be found outside of the ranks of the defenders of the American public school.

If a *perfectly free ballot* could be cast by the Catholic men of America for the perpetuity or suppression of the parochial school, it would be suppressed by an *astounding* majority.

The plain Catholic laymen know that the public school is vastly superior to the parochial school in its methods, equipment and pedagogic talent. They know, too, that the *public* is the poor man's school. They know that the public school prepares, as no other can, their children for the keen struggle of American life and the stern duties of American citizenship.

Prelates and priests work upon the fears and feelings of the women and children, and the fathers, to have peace in their families, yield and send their children to the parochial school.

Catholic Clerical Hostility Toward the Public School.

There is an open, notorious and virulent hostility of priests and prelates, at home and abroad, toward the public school.

Catholic publications are filled with articles and editorials which show most malignant hatred of the public school.

Catholic clerical hostility toward the public school is

a fact with which the American people will be forced to deal sooner or later—*the sooner the better.*

Annihilation of the Public School the Object.

I assert that it is the set purpose of the great majority of the Roman Catholic Hierarchy in America to destroy, root and branch, the present system of American public schools.

Bishop Spalding says (as I have quoted in the beginning of this chapter), "Fifty years ago there was a great difference of opinion amongst Catholics in this country about the religious (parochial) school." Unfortunately the clean prelates and priests of "fifty years ago" were *whipped into line,* and the unpatriotic and ruinous course of attacking the public schools prevailed.

The contents of this book, I submit, amply support my contention under this heading.

Destructive Clerical Tactics.

The Catholic clerical scheme to utterly destroy the American public school has these, among other, phases:

1. The bringing of the public school into contempt by characterizing it as "godless," "vicious," "a sink of corruption," etc., etc.

2. The securing for the Catholic parochial school the largest possible share of the public school tax funds.

3. The encouraging of other sects to start sectarian schools and to demand public moneys in payment for the secular education of the children.

4. The securing of a Catholic majority on public school boards and on the teaching staff of the public schools in the hope of being able thereby to lower the tone of instruction and discipline in the public schools and thus bring the public schools into disfavor.

5. Securing the employment of nuns and monks as public school teachers.

6. The prevention of normal school training of public school teachers.

By these and other means Catholic ecclesiastics hope to destroy the public school system, and to make the parochial school supreme.

I have had many conversations with members of the American Catholic Hierarchy during the past eighteen years about the public and parochial schools in America. The ecclesiastical champions of the latter have stated that the insistent demand of the Catholic hierarchy for a division of the public school money would eventually be granted; that the American people would grow weary of the school contention and to escape it would adopt the Catholic view; that then every effort would be made to secure the largest possible grants of public money; that the other sects would, out of envy, demand similar grants for their various schools, and that they would be encouraged by the Catholic dignitaries to press their claim; that the consequence would be the disruption of the public school system by the competition and antagonism of such sectarian bodies; and that the ultimate result would be *the supremacy of the Catholic Church in secular teaching* by virtue of Her strong organization and great resources through Her various teaching orders.

The State Must Not Educate the Child.

Catholics have it dinned into their ears constantly that the "education of children belongs to the parents and is foreign to the State," and that the parents cannot yield this right to the State. They are taught that the State is excluded from educating children.

The logical effect of this assertion is to take the educating of the children of the land wholly from the State and place it entirely in the control of the parents of the children. If the parents are religionists who believe that their church is the mouth-piece of God, then the education of their children comes naturally under the control of their church. This doc-

trine would give to the Mormon church, for example, the exclusive training and educating of all Mormon children. And when the parents are not religionists but disciples of peculiar anti-social tenets this doctrine would insure the rearing of the children of those parents in those anti-social tenets. The right of the anarchist under this doctrine is as sacred as the right of the Mormon or of the Catholic.

But I contend that the State has a vital interest in every child born within its borders. *The State is in the child.* Self-protection and perpetuity indicate at least two of the paramount duties of the State. The State should endeavor to protect itself, and the State should try to insure its own perpetuity. Parents may be permitted to educate their children but it is always on the presumption that the education they impart will not vitiate the State and tend to produce its downfall.

If parents teach their children to steal, the State must interfere. If parents insist upon rearing their children in ignorance, the State must enforce compulsory education. If parents teach their children traitorous sentiments towards the Commonwealth by the direction of their church, or permit their church to teach such sentiments to their children in parochial schools, the State is recreant to its paramount duties if it does not intervene.

The fact is that the Catholic ecclesiastical enemies of the public schools, in their anxiety to imbue the Catholic people with a belief in the exclusive right and duty of parents to educate their children, press the matter too far. They are serving the future, however, for their inimical attitude will eventually cause Americans to demand a full ascertainment of and a rigid insistence upon the rights of the State in the child, and when these are accomplished secular education outside of public schools will be abolished.

Minority Rights.

The plea is made by Catholic ecclesiastics that the minority have rights as well as the majority. But in reference to

the public schools there is no minority. The public schools are open to all the children—none are excluded. It is silly for any set of people, who willfully keep their children from attending the public schools, to declare that they are a *minority* in the Commonwealth and that as such minority they have a right to impart to their children secular education in parochial schools at the expense of the State. The Mormons can make the "minority" plea with as good grace as Catholics. The State does its full duty when it provides and maintains a thorough system of secular education for the children of the Commonwealth, free to all the children alike. Any parent who wants something else seeks a superfluity or a luxury and should pay for it himself.

The plea for the "rights of the minority" is but a wily attempt to dignify the hateful attitude of the ecclesiastical opponents of the public schools, and to excuse the reaching of their hands into the public purse.

A Division of the Public School Funds.

Catholic priests and prelates are demanding a share of the public school funds as pay for the secular education which Catholic children receive in the parochial schools. This demand for pay for the secular education of children in parochial schools is fairly stated by Father James S. Hayes, a Jesuit, who is quoted with approval in an article in *The New World,* the official organ of the Archdiocese of Chicago, of February 6, 1904, page 17, as follows:

Every school that does the work of education in a way to satisfy the requirements of the state in all the secular branches of instruction is entitled to state support, no matter to what religious denomination the school managers may belong. The state schools which teach no religion and are therefore fatally defective are nevertheless supported out of the public taxes solely for their work of secular instruction. In all justice, then, to religious schools, if they give the same amount of secular instruction as the others are entitled to the same support for the secular instruction they give.

Why not? Can any man except the unreasoning bigot see why they should not be treated alike? If, in addition to the secular instruction required by the state, the religious schools also teach religion because the parents want it, the state can have no objection. It will not pay for the religious instruction, but it will not hinder it, because it has no right to do so. The parents want it and they are willing to pay for it. What can be more just and sensible than this plan, "an equal wage for equal work"? Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the state school, and why should it not receive the same pay from the state for work which fully complies with the requirements of the State? Let us take our stand on this platform, "The same pay for the same work." That seems to offer to the people of the United States the fairest solution of the school question.

In this connection I quote, without comment, the following:

The Chicago American, Dec. 20, 1903.

The supremacy of the state in all things is a denial of God. The state has not the right to tax all the people for schools which all the people do not patronize. The state must provide schools for the minority as well as for the majority.

Archbishop James Edward Quigley coupled criticism of the public school system with a demand for state support of parochial schools in an address before the Catholic Woman's League in Corinthian Hall, the Masonic Temple, yesterday. The Catholic Archbishop of Chicago took strong ground against the secularization of education, and declared that the church and not the state should have the guidance of education.

The cry everywhere is for non-sectarian education, the archbishop declared. This is secular education, which is liberalism. It is liberalism that is the fundamental error of the age. It does not recognize the Church of God, but only the individuality of man. This is the trouble everywhere between the church and the state.

The argument advanced is this in effect: The State is only interested in the secular education of the children of the Commonwealth; it can be of no concern to the State who im-

parts this training, or in what place it is done, or what religious instruction in addition may be given, so long as the *secular* requirements are fully met; that, hence, it is immaterial to the State whether the required secular instruction be imparted to the children in a public or in a parochial school; and that for the secular training given in a parochial school the State should pay as willingly as for that given in the public school; and that any such payment by the State to a parochial school can not be rightfully considered or construed as a payment of public money for a religious purpose.

It requires no elaborate argument to show that such a course by the State would be one of public folly. It is sufficient to say that to grant compensation for secular instruction to one sect would open the door for the granting of it to all sects. It would inaugurate an indescribable reign of graft. It would fill the land with jealousies, strifes and intrigues. It would mean the denominationalizing of the public schools. It would finally work the utter destruction of the magnificent public school system.

To open the public treasury to the presentation and payment of bills by religious denominations for the secular education of their children would mean ultimately its looting by Catholic ecclesiastical grafters.

The members of the Catholic Hierarchy would, if they could, support their Church in America by "secular education" graft. This book will probably disclose some other things which many of them would support by this graft.

Abuse of the Public School.

This is a fair sample of the *moderate* Catholic ecclesiastical abuse of the American public school. It is by a contributor to *The New World* of April 9, 1904, page 13:

The state schools are the curse of filial piety and obedience and the breeding places of anarchism and rebellion. They infect the mind of the child with contempt for the helpless parents, who have nothing to say. Character and manli-

ness, obedience, reverence, family ties are weakened. Do we not see it in our young people? They are the most irreverent, the most forward, the most disobedient on the face of the globe. Then what a conglomeration of girls and boys are gathered in public schools! The children of thieves, murderers and criminals sit side by side with the children of the honest and upright; the Jew with the Christian, the infidel with the devout. The morally rotten mingle with those yet sound.

Is it not true then that public schools are a perverse, illegal and dangerous institution? Oh, what cursed negligence of otherwise sensible parents to allow such a commingling! They would not mix up a dozen of sound apples with a single tainted one, but they risk their innocent offspring with any number of the corrupt scum of humanity merely because the state offers to relieve them of the education of the children. Before another generation grows up, our public schools will be sinks of corruption from which streams of irreligious, unmanly, lecherous, impious and scoffing humanity will issue forth and poison our country.

Let all religious persons in the land rise up in might and force the criminally negligent parents to take charge of the education of their children in schools managed by each denomination or each community. Let them help to sweep the iniquitous school laws from the land and make the state mind the business for which God and we as citizens have set it up.

I imagine that a few of my readers will wonder, before they finish reading this book, how much more stenchful the parochial school sinks of corruption would be if there were no public schools.

I do not think that it harms a Christian to sit by a Jew. I think a man should be judged by his *character* and not by his *creed*, his *color* or his *family*.

I can designate parochial schools in Chicago from which have come criminals of international reputation. Chicago has witnessed the hanging of more than one murderer who was in youth a parochial school boy. These things are equally true of other dioceses and archdioceses in America.

Charged With Being Godless.

It was formerly the general custom to open the public schools with the reading of some Scriptural selection and the saying of the Lord's prayer. This course was followed to teach the children about God and man's accountability to Him. It probably was pursued with the idea of *supplementing* the religious instruction of the home, the church, and the Sunday school. Catholic ecclesiastics saw a point of attack upon the public school in these religious exercises. So the country was startled by Catholic protests against *teaching religion in the public schools.* Some non-Catholics rallied to the support of the protesting Catholic ecclesiastics; and out of the agitation came the virtual abandonment of religious exercises in the public schools.

Having eliminated God from the public schools Catholic ecclesiastics then charged the public schools with being godless and unfit for the education of the Catholic youth. The next movement was to erect parochial schools. The depleted pocket-books of the Catholic people are mute witnesses to the success of this last named ecclesiastical activity.

The Hierarchy hopes that its constant reiteration of the charge of "godlessness" against the American public school will lead many pious non-Catholic parents to believe that the public schools are "vicious," and thereby hasten the destruction of the public school system.

Catholic priests and prelates should not call the public schools godless, for the majority of the teachers in many of them are Catholics. They should not call them godless, for they were principally responsible for the elimination of religious instruction from them. They should not call them godless, for the leaders in American history were produced by them. They should not call them godless, for many prominent American Catholics, clerical and lay, were educated in them. They should not call them godless, for the eloquent and fearless Bishop Spalding, of Peoria, whose name is a household

word at home and abroad, has said that they are "not irreligious, not anti-religious, not godless." (See Chapter XII of this book for full quotation.)

Charged With Causing Frivolity and Depravity.

It is charged by the ecclesiastical enemies of the public school that the frivolity and depravity of the present day in America are almost entirely due to the "godless public school." In this connection I quote from an article by Rev. Charles Coppens, a Jesuit priest, published in *The New World,* the official organ of the Archdiocese of Chicago, Illinois, June 25, 1904, page 6, entitled, "The White Slaves of America":

It will scarcely be questioned that the number of depraved young men is greater than that of depraved young women. But the question which it concerns the whole country to study is: What has filled the land with such multitudes of young people who live for pleasure without any serious thought of solemn duty; whose ideal in life is independence, personal enjoyment and general egotism? What education have those boys and girls received? They know how to read, write and cipher to some extent; they have a smattering of all that is taught in the common schools, and many have gone through high school or college. The vast majority of them are the ripe and legitimate fruit of the public school system; they are the logical outcome of the principles practically inculcated by it, namely, of eagerness to have money, love of amusement and show, independence, liberty of thought, neglect of religious observances.

The frivolous and depraved members of the present generation are not the legitimate fruit of the public school system. The love of money, which according to the Scriptures is "the root of all evil," does not have its origin and development in the public school. It has its genesis in the abundant wealth of the times and it is developed by a knowledge of the manifold objects which minister to comfort, culture and pleasure that money will procure. The progress of the world has made money a key which will open more doors in our day than it

did in the times of our forefathers. The wealth of America has made America. Mr. Motley, in his Rise of the Dutch Republic, says that "wealth, its vivifier became its destroyer." Wealth, the vivifier of America, may become the destroyer of America. The danger lurks in the inordinate desire to accumulate it, in the unholy ways adopted to get it, and in the misuse or abuse of it. From one end of the land to the other there is a mania for money getting. American children do not become tainted with this mania for wealth by the instruction which is imparted to them in the public school, but by what they see, by what they hear, and by what they read. They are most largely influenced by the examples given them by the holders of wealth. So far as the public school is concerned it is on the side of morality and religion because its chief ideals are the distinguished Americans who rose under their aegis from lowliness to the highest position in their country. Washington, the surveyor; Lincoln, the rail-splitter; Grant, the tanner; Garfield, the canal-boat boy; and McKinley, the clerk, are types of the concrete teaching imparted to children in the public schools. The public school does not deify the dollar—it deifies character.

Now, what advantage has the parochial school over the public school in warning the children against the wrongful aspects of money desiring, money getting and money using? The parochial school can teach that God looks with disfavor upon any inordinate desire to acquire wealth; that He abominates unholy methods to gain it; and that He will hold its possessor to a strict accountability for the use he makes of it. The public school cannot teach its pupils these religious truths. Does the parochial school in consequence have an advantage over the public school in respect to this line of instruction? Theoretically yes, but practically no, because the parochial school officers in America exhibit the most inordinate desire for wealth, adopt the most unholy methods to gain it, and make the most selfish use of it. I leave it to the good sense of think-

ing Americans to decide whether the *hypocrisy* of the parochial school in this regard is not infinitely more harmful to children than the *silence* of the public school.

The ecclesiastical enemies of the public school seem to take it for granted that frivolity and depravity are characteristics of the product of the American public school alone. That some of the graduates of the public schools should have these characteristics is not astounding. But what about the frivolity and depravity which characterize the product of the parochial school? From the statistics in my possession I assert that proportionately there is a very much smaller depraved and frivolous product from the public school than there is from the parochial school. I make this declaration with no desire to hurt the feelings of the Catholic people who have received a parochial school education, many of whom are true-hearted men and women. I marvel that so many of the parochial school pupils succeed in rising above their alma mater and in developing fine characters in spite of the awful incubus of hypocrisy, incompetency and inadequacy under which they labored in the parochial school.

Charged With Breeding Socialism.

One of the attempts to discredit the public school is found in the charge by Catholic ecclesiastics that it is allied with socialism. *The New World* (the official organ of the Archdiocese of Chicago) in its issue of June 25, 1904, page 8, has an article on this subject by "a distinguished writer," and from it I quote as follows:

> Socialism is sloth and laziness concocted into a gigantic system and involves the end of all decency and progress in the human race. Well, then, what are our public schools but a part of this system?

I leave it to socialistic writers to combat the above definition of socialism. The reading I have done along this line, however, has not led me to any such conclusion. Whatever socialism may be, abstractly or concretely, one thing I know

and that is that the American public school is not a part of a gigantic system of concocted sloth and laziness. My observation in America teaches me that socialists here, whatever they may be in other countries, are industrious, hard working, plain people, who love their homes and country and desire at heart, however mistaken they may be in theory, the welfare of all men.

This socialistic charge is directed to the Catholic people rather than to the non-Catholics, for the Catholic clergy are bitter enemies of socialism, and they constantly preach against it from their pulpits. If the Catholic people can be made to believe that the public schools are hot-beds of socialism, then to that extent will the public schools be discredited in the eyes of the Catholic people as proper institutions to which to send Catholic youth.

Charged With Causing Lynchings.

From an editorial entitled, "Reaping the Whirlwind," in *The Catholic Telegraph,* of Cincinnati, Ohio, U. S. A., of August 18, 1904, page 4, I quote the following:

Various reasons have been assigned for these frequent eruptions of the anarchistic spirit, but, in our opinion, the lynching spirit is due to the irreligion, the exaggerated idea of personal freedom and the repugnance to authority imbibed by the pupils in the godless schools of the country. "All authority comes from God," and "Morality can not be taught without religion," are principles which should dominate every system of education which may hope to produce law-abiding citizens, and until they do dominate our primary school education, we must not expect to be free from increasing outbursts of the lynching spirit.

Parochial school graduates never participate in lynchings! Only graduates of the public school are guilty of that deviltry!

The time is surely near at hand for the Jesuits and other Catholic enemies of the public school to charge it with bringing about the rebellion of Lucifer, the fall of Adam, the uni-

versal deluge and the diabolical immorality of Pope Alexander VI.

Scheme to Deteriorate the Public School by the Destruction and Prevention of Normal Schools.

I now advert to that part of the ecclesiastical plan to wreck the public schools which has to do with preventing the training of teachers for the public schools. Teachers are now trained by normal schools. A specific clerical attack is being made upon the normal schools. It requires no extraordinary degree of intelligence to forecast the fate which awaits the public schools if they cannot secure an abundant supply of thoroughly trained teachers. If the normal schools are abolished, the public schools very likely will be forced to employ untrained teachers, and the inevitable result would be the destruction of the efficiency of the public schools.

But Catholic ecclesiastical enemies of the public schools hope not only to injure the public schools by depriving them of the trained teachers which they now get by the normal courses, but to crowd the teaching staff of the public schools full of the incompetent graduates of the parochial schools. With the normal schools out of the way, these ecclesiastics believe that they can so manipulate matters that the parochial school graduates will easily become public school teachers—in fact, have the preference over other graduates and candidates for teaching positions. The success of this scheme would, of course, mean great graft for the ecclesiastics and awful deterioration for the public school.

A Catholic ecclesiastical attack is now being made upon the normal school in Chicago. A bill has been filed in the names of several Catholics to restrain the Chicago Board of Education from completing the normal school, alleging some class distinction as the ground of complaint. Preceding the filing of this bill the Archbishop of Chicago had much to say against the normal school, and I think there can be no doubt that His Grace is directly or indirectly responsible for the legal

action. The Union League Club, composed of leading Chicago citizens, is championing the normal school. Apropos of the situation I quote the following about a speech delivered by Archbishop Quigley, December 19, 1903, at Masonic Temple, Chicago:

Chicago American, Dec. 20, 1903.

Declaring that Catholics simply desired their constitutional right to educate their children as they saw fit, Archbishop Quigley attacked the erection of the new Chicago Normal School and the principles on which it was founded. He explained that the State could support Catholic parochial schools without violating any constitutional provision or statute.

I quote the following editorial on the action of the Union League Club:

The Chicago Daily Journal, June 25, 1904.

IN DEFENSE OF THE NORMAL SCHOOL.

The Union League club has tendered its assistance to the board of education in defense of the Chicago Normal school.

The latter body is to be commended for having accepted the offer. The issue is one vitally affecting the welfare of the Chicago public schools.

A suit has been instituted, in the name of three taxpayers, seeking to restrain the board of education from making further appropriations for the maintenance of this institution.

The intention clearly is to kill the school. Its destruction is calculated to paralyze the efficiency of the teaching force. It means nothing less, and the public should be aroused to the true situation.

The normal institution is the nursery and training school for Chicago teachers. To destroy it is to undermine the whole free school system.

It has been shown by school statistics that the supply of teachers from outside schools is not only inadequate, but deficient in preparation.

It also has been shown that careful, intelligent, expert training is necessary for the profession of teaching. How necessary, then, that the normal school should be as carefully provided for as are the public schools themselves!

An attack upon the normal school from any source should be resisted. The whole people of Chicago should applaud the Union League club for coming to the defense of this important educational institution.

Friends of the American public school in other localities should be on the alert to resist any Catholic ecclesiastical attacks upon normal schools.

Attacks on Public School Veiled and Open.

The attack of the Catholic Hierarchy upon the American public school is both *veiled* and *open,* depending upon the judgment of individual priests and prelates, that judgment being shaped by local conditions and personal considerations.

Sometimes ecclesiastical disavowals of antagonism to the public schools are made, and the public informed that the Church does not seek to destroy them. As an illustration of such disavowals I quote the following from the *Cathedral Calendar,* published by the Holy Name Cathedral, Chicago, September, 1902, p. 3:

> Upon the opening of our parish schools education becomes the topic of the hour. Catholics have little room for perplexity in the matter, as the Church has pointed out the school in which their children shall be trained. In so doing the Catholic church makes no war with the American system of public schools. That institution is a credit to a people striving for knowledge. But life is more than knowledge, and character is more than instruction.

All such disavowals of Catholic ecclesiastical antagonism to the American public school are rank hypocrisies. At the very time the foregoing quoted matter was *penned for the public,* Catholic people were told that the American public schools are but traps of the devil and sinks of corruption.

Some Catholic ecclesiastics pretend to want "higher public schools, not the destruction of the school system," and solemnly declare that this is the Catholic aim; but when their arguments are carefully analyzed and weighed it is seen that the

word "higher" is used metaphorically or dynamically, and that their object is to blow the public schools out of existence.

If Americans will observe closely they will see that eminent Catholic ecclesiastics are hypocritically posing as the champions of the best interests of the public school.

In April, 1903, the Archbishop of Chicago was heralded over the land as fiercely assailing a certain educational bill then pending before the legislature of the State of Illinois, alleging it to be "a blow at free education, and in effect an effort to place the public schools under the direction of the president of the Chicago University, who would be a dictator." When I reflected upon the Catholic ecclesiastical plan of attack upon the public schools, the wickedness of grafting parochial school officers, and the demand of His Grace that the State shall aid parochial schools, I wondered how long it will take the American people to wake up.

A Simulated Liberality.

The Catholic ecclesiastical opponents of the public schools assume an air of liberality and make references to the belief of the majority of Americans in one God, Creator of all, and they declare that all civil laws which interfere in things supernatural or religious are invalid and unjust. But it should be borne in mind that these expressions have only an apparent and not a real liberality. When Catholic ecclesiastics thus talk about the belief of the majority in "one God" it is simply to ingratiate themselves in the favor of pious non-Catholics; and when they protest against civil laws which interfere in things supernatural or religious, they have in mind solely their own Church. The non-Catholic, who entertains for a moment the thought that they speak in a fraternal sense, is not wise. I say it with sadness that I am absolutely certain that these men, if they possessed the power, would not only destroy the public schools, but would trample upon the religious rights of every sect in America. Their references and appeals to "God," "the Church," and "human rights" must be interpreted first,

last and all the time by the darkness of bigotry and selfishness and not by the light of liberality and charity.

On the Eve of an Aggressive Clericalism.

We are now on the eve of a most aggressive Catholic clerical movement. In a prominent article entitled, "Our Duty as Citizens," in *The New World,* the official organ of the Archdiocese of Chicago, (issue of April 16, 1904, p. 10), occur these words:

Catholics as a body have offered a passive resistance to the school laws all over the country The better and most religious portion of them have desired a radical change in these laws, and they are getting ready to make the most strenuous efforts to effect such a change.

I have no misgiving about the outcome. Catholic ecclesiastics cannot destroy the American public school; they can not disintegrate it; they cannot divert its funds—they can make the effort and achieve a certain amount of apparent success, but the result of their effort will be the arraying of the seventy millions of non-Catholic American citizens against the less than twelve millions of Catholics in America and the end of the struggle will witness not merely the protection of the American public school but the annihilation of the Catholic parochial school.

Recent French history, telling of the suppression of the teaching orders, should be emphasis enough on what is possible and probable in America.

The American people are slow to wrath, but when their wrath is once kindled it burns like a consuming fire.—*Messages and Papers of the Presidents, Vol. X., p. 420.*

The parochial school is a gold mine for Catholic ecclesiastical grafters. It is a curse to the Church. It is a menace to the Nation.

CHAPTER III.

THE BOARD OF EDUCATION OF THE PAROCHIAL SCHOOL SYSTEM.

THE public school system in America has Boards of Education. The public schools of the City of Chicago, Ill., for example, are controlled by a Board of Education. The public school superintendents, principals, assistant principals and teachers are subject to it. It is the supreme head of the public school system in Chicago. It regulates the salaries of the public school officers and teachers; it contracts for the securing of new building sites, and it lets the contracts for the erection of new school buildings. It designates the studies which the public school children shall pursue. Other cities and localities in America have similar boards, vested with like powers. The *Nation* has no supreme Board of Education to which are amenable all the Boards of Education in the respective States.

The parochial school system has no Boards of Education in America such as I have described as being in control of the public schools. It has, however, in effect, a Board of Education, although it does not designate it by this name, to which the parochial schools are subject. The Board of Education of the Catholic Parochial School System is none other than the Vatican, meaning thereby the Pope and the Propaganda, and their ecclesiastical advisers. These high Church dignitaries, comprising the Pontiff, Cardinals, and others, constitute what may with propriety be called, in view of their relation to the parochial school, the Board of Education of the Catholic Parochial School System.

In view of the fact that a division of the public school money in America is demanded by the Catholic hierarchy, and in view of the fact that the Catholic hierarchy is ceaseless in its villification of the American public school, and in view of the fact that the Catholic hierarchy is determined to annihilate the American public school system, and in view of the fact that these ecclesiastical attitudes have never been rebuked by the Vatican but on the contrary indirectly if not directly approved, I deem it very important to this discussion to present certain information about the Board of Education of the Parochial School System that the American people may have at hand reliable data to help them in deciding whether they should favor or oppose the attitudes of the Catholic hierarchy towards the American public school. Some of these data consist of Church history which I trust will so enlighten the Catholic people that they may be led to form rational views as to the peccability of priests, prelates, Cardinals and Pontiffs.

Vatican History.

The Board of Education of the Catholic Parochial School System has a long history and much of it is shocking. Its unsavory features are not familiar to the plain Catholic people.

I shall quote almost entirely from the works of Dr. John Alzog and Dr. Ludwig Pastor, the renowned historians of the Catholic Church.

Dr. Alzog is the author of the Manual of Universal Church History, and the American translation bears the following imprimatur:

Cincinnati, August 15, 1874.

With no ordinary satisfaction, we attach our Imprimatur to this most necessary Manual of Ecclesiastical History of the Rev. Dr. Alzog. The work, as it comes from the hands of the Rev. President and a Rev. Professor of our Seminary, may be considered an improvement on the original. It is better adapted to our needs, and from the favor with which the prospectus has been received by our Most Reverend Prelates and Right Reverend Prelates and Professors of Theology, we have

no doubt of its being regarded as a valuable acquisition to ecclesiastical science.

† J. B. Purcell, Archbishop of Cincinnati.

Dr. Pastor's work is widely known, and as it is drawn from the *secret archives* of the Vatican it is regarded as particularly valuable. I quote from *The New World* of Nov. 7, 1903, page 13:

Dr. Pastor, author of the "Lives of the Popes," had a long audience with the Holy Father on Saturday, and presented to His Holiness a copy of the fourth edition of the first volume of the work. The Pope expressed his hearty appreciation of the action of Leo XIII in throwing open the Vatican archives, and said: "Non e da temere la verita"—the truth is not to be feared. He gave Dr. Pastor permission to dedicate to him the fourth edition of the second volume of the "History of the Popes," and said he would regard the dedication as a high honor for himself.

Dr. Alzog and Dr. Pastor devote *hundreds of pages* to the dark side of the Vatican history. They say that sin has infected all ranks of the clergy at various times during the existence of the Church; that certain Popes, while occupying the Pontifical throne, were guilty of immorality—some of them officiated at the weddings of their own children and performed the ceremonies in the Vatican; that many Cardinals were lewd in life; that the lower clergy were corrupt; that grafting abounded; that the ruling classes, demoralized by clerical rascality, plunged into excesses; that the faith was preserved by the honest, abused, deceived, patient, plain Catholic people; that when the priesthood had the most of wealth and power its sins were greatest; and that money has been wrung from the people to feed the extravagance of priests, prelates, Cardinals and Pontiffs.

I quote a few of the statements of Dr. Alzog and Dr. Pastor.

GENERAL IMMORALITY.

Under this heading will be found a few quotations which are general in their nature.

Unchastity and Simony.

There were eighty councils held in France during the eleventh century, and of these there was not a single one in which a protest of the fathers was not directed against the lawlessness and brigandage of the laity and the *unchastity* and *simony* of the clergy.—*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 368.*

Papal and Clerical Immorality.

Cupidity, manifesting itself in the prevalence of simony and the accumulation of benefices, selfishness, pride and ostentatious luxury were but too common among ecclesiastics. The extent of the corruption is seen in the complaints of contemporary writers, and proved by well authenticated facts. Unhappily, the infection spread even to the Holy See. The corruption begins with Paul II., it increases under Sixtus IV. and Innocent VIII., and comes to a head in the desecration of the chair of St. Peter, by the immoral life of Alexander VI. The depravity of these times struck even such outside observers as the knight Arnold von Harff, with horror.—*Dr. Pastor's History of the Popes, Vol. V., pp. 169, 170.*

There can be no doubt that . . . among the clergy (during the Renaissance) there was a great deal of immorality. —*Dr. Pastor's History of the Popes, Vol. V., p. 10.*

Dr. Pastor refers to the mandate of the Duke of Milan to the Podesta of Pavia, dated Sept. 27, 1470, containing complaints of the priests who went about at night in secular attire. Also, much scandal was given by the clergy in Sicily. Also to Ordinance of the Viceroy, dated Palermo, Oct. 26, 1500, on priests who kept concubines. All in Vol. V., p. 172, footnotes, —Dr. Pastor's History of the Popes.

Prostitution, Sodomy and Murders in Churches.

Already, in the 14th century, in the towns in Italy, the number of unfortunate women leading a life of shame had been very great. . . . On the side of the Church great efforts were made to stem the tide of evil. . . Special missions were sometimes given for the conversion of these women. . . Some were converted. . . . But in the main things

remained much as they were in Rome, which was not surprising, considering the bad example set by so many of the clergy.—*Dr. Pastor's History of the Popes, Vol. V., pp. 128, 130, 131.*

But this (prostitution) was not the worst of the maladies which the false renaissance had brought upon Italy. . . . There is unmistakable evidence of the revival of the horrible national vice of the Greeks. . . . It made its way into the lower ranks also.—*Dr. Pastor's History of the Popes, Vol. V., pp. 131, 133.*

The frequency of murders in churches is another mark of the blunting of the moral sense.—*Dr. Pastor's History of the Popes, Vol. V., p. 134.*

Gross Liberties by Artists.

The abuse of painting friends and acquaintances of the artist as saints, grew apace during the latter half of the 15th century. Donatello, in choosing a man like Poggio for a model of a prophet, was defying all sense of propriety. The same was in a sense true of Benozzo Gozzoli's frescoes in the Campo Santo at Pisa, and in S. Gimignano, and of those painted by Ghirlandjo in Sta. Maria Novella in Florence. Many as are the beauties of Ghirlandjo's frescoes in the choir of Sta. Maria Novella, we cannot but regard the introduction of twenty-one portraits of members of the donors' families as a profanation of sacred history. The dissolute Carmelite, Fra Pilippo Lippi, did even worse, for his Madonnas reproduce again and again the features of Lucrezia Buti, his mistress.—*Dr. Pastor's History of the Popes, Vol. V., pp. 196, 197.*

Many of my readers may not catch the full significance of these words. It is simply this: Artists who were engaged to paint sacred pictures, painted the likenesses of their mistresses to represent the holy women, and Lippi even chose his mistress to represent the Mother of God.

Immoral Monks and Nuns.

The ecclesiastical troubles of preceding years had paved the way for grievous abuses in the Tyrol, as well as in most parts of Germany, and fearful immorality prevailed amongst clergy and laity. . . Cardinal Cusa rose to the occasion. He

was resolved at any cost to carry out the reform in his Diocese; his special attention was directed to the Religious Orders, the scandal of whose moral corruption was aggravated by their profession of a life of poverty and self-abnegation. The extent of the evil may be estimated by the violent opposition which the regulations of the new Bishop encountered. The Poor Clares of Brixen in particular were distinguished by the obstinacy of their resistance, and even the intervention of the Holy See was ineffectual. The nuns treated the Papal Brief with as little respect as the Interdict and Excommunication pronounced by the Cardinal.—*Dr. Pastor's History of the Popes, Vol. III., pp. 178, 179.*

Cardinal Cusa's most serious contest was with the nuns of the Bendictine Convent of Sonnenburg, in the Pusterthal, where a secular spirit had made terrible inroads. . . They turned to Duke Sigismund for protection. This dissolute prince was a strange champion for a convent of nuns, but he was equal to the occasion.

A foot note here says: In 1490 the deputies of the States represented to Sigismund that "the gracious Lord had certainly more than forty sons and daughters who were illegitimate." . . —*Archiv für Oesterreich. Gesch., XLI., 310. Ibid. 302 seq.* shows Sigismund to have ultimately become the sport of depraved women.

In 1455 the sentence of greater excommunication was pronounced on the obstinate inmates of the convent, who thereupon appealed to the Pope. Calixtus III. disapproved of the Cardinal's (Cusa's) severity, and recommended, for the sake of avoiding scandal, that the matter should be amicably adjusted. Cusa, however, would yield nothing, and the nuns persevered in their resistance, relying on the protection of the Duke (Sigismund).—*Dr. Pastor's History of the Popes, Vol. III., pp. 180, 181.*

Many of the monasteries were in a most deplorable condition. The three essential vows of poverty, chastity and obedience, were in some convents almost entirely disregarded. . . The discipline of many convents of nuns was equally lax. —*Dr. Pastor's History of the Popes, Vol. V., pp. 172, 173.*

Sixtus IV. found it necessary to direct a Bull against some Carmelites in Bologna who had maintained that there was no

harm in asking for things from demons.—*Dr. Pastor's History of the Popes, Vol. V., p. 152.*

THE CHURCH BETWEEN NINTH AND TENTH CENTURIES.

The Church, notably in Italy and in some portions of the former Frankish Empire, had fallen from the high position to which she had been raised by Charlemagne to as low a depth as she could well reach. . . In the midst of the turmoil and conflict of parties, it was but natural that the clergy should be distinguished by ignorance rather than learning; and, this being the case, it was equally natural that the bulk of the people should grow up without the necessary religious instruction and information. Such was in matter of fact the condition of things. People grew worldly and sensual; religion was, in many instances, little better than a gross and degrading superstition; the veneration paid to the saints was but a few removes from Paganism; the reverence given to images was excessively exaggerated.—*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 391.*

The efforts of Benedict XII., Innocent VI., and Urban V. were ineffectual to counteract the influence of these widespread disorders. Relaxation and dissoluteness infected every member of the Church, from the highest to the lowest; stem and branch languished, barren and dishonored.—*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 845.*

Men were not wanting to whom these shameful courses became an occasion for altogether rejecting the institution of the Papacy. A Canon of Bamberg, Dr. Theodorich Morung, who had gone to Rome on some affairs of the Diocese in the spring of 1485, on his return home expressed himself in this sense.—*Dr. Pastor's History of the Popes, Vol. V., p. 370.*

MORALS OF THE CLERGY, A. D. 1303-1517.

The gradual decline of papal influence and the evil example of the lives of some of the Popes reacted with terrible effect upon the morals of the bishops. As many of these had secured their sees by the employment of questionable means, it need excite no surprise if, having once entered upon the duties of their office, they led lives the reverse of exemplary, and did absolutely nothing to elevate the standard of morality among the faithful. . . It must be admitted that morality,

especially among the lower clergy and in the monasteries, was dissolute indeed in the fifteenth century. . . Concubinage was the crying vice among the clergy of many dioceses. . . Such scandals will occur in the very best and purest ages. . . Neither can the action of synods be taken as conclusive against the morals of any age. . . But after allowance has been made for every such modifying circumstance, the fact that during this age the morality of the clergy was deplorable, is still before us in all its hideous deformity. This dissoluteness of morals rapidly infected the laity, who learned from those whose lives should have been examples of manly honesty and priestly honor to put a light estimate on the virtue of purity. The leading minds of the Councils were divided as to what means to employ for removing so deep a stain from the priestly character. Some professed to believe that the marriage of the clergy was the only adequate remedy for the evil; but others . . maintained that the well-being of the Church depended upon the rule of celibacy, the observance of which would be rendered morally certain if based upon a thoroughly clerical education, an education such as is consonant with a divine calling to the priesthood. Decrees were enacted punishing with fines and deposition those of the clergy who should refuse to leave off living in concubinage.

As these disorders were very generally believed to be a consequence of the great wealth of the clergy, many asserted that the removal of so potent an occasion of sin, was the first step towards either forming a new clergy, with more exalted principles of priestly purity and honor, or raising up those of the existing clergy from the depth of degradation to which their avarice and their immorality had precipitated them, and establishing them once more in the esteem and affections of a laity who now regarded them with aversion and contempt. —*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 928-931.*

Graft at the Papal Court.

So wide an extension and so active an exercise of the power and authority of the Holy See called for a large and efficient staff of officials about the immediate person of the Pope, and the continual presence of papal legates in distant countries. For the decisions in all legal matters, the *Roman court* was the highest tribunal of appeal, and for these legal services heavy fees were exacted. The legates sent into the

various countries to look after ecclesiastical affairs, as a rule, made an honest and conscientious use of the vast authority with which they were invested; but the abuses which they not unfrequently permitted themselves excited the most bitter complaints even against the Popes, who, to their honor be it said, always meant well, but were not always faithfully served. —*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 633, 634.*

Popes Influenced by Astrology.

Astrology was so bound up with Italian life that many even of the Popes, Sixtus IV., Julius II., Leo X., and still later Paul III., were influenced by the notions of their time. It is uncertain whether or not Paul II. tolerated Astrology. —*Dr. Pastor's History of the Popes, Vol. V., p. 149.*

Astrology in those days evidently had superseded the Holy Ghost.

The Plain Catholic People Saved the Church.

The religious dispositions of the people held many things together which threatened to fall to pieces, and explain much that would otherwise be difficult of solution; it was often very touchingly manifested. When Gregory XI., the last of the Avignon Popes, laid an interdict upon Florence, crowds of citizens used to assemble in the evening before the images of the Madonna, at the corners of the streets, and endeavor by their prayers and hymns to make up for the cessation of public worship. Vespasiano da Bisticci, in his life of (Pope) Eugenius IV., relates that when the Pope, during his sojourn in Florence, blessed the people from a balcony erected in front of the church of Sta. Maria Novella, the whole of the wide square and the adjoining streets resounded with sighs and prayers; it seemed as if our Lord Himself, rather than His Vicar, was speaking. In 1450, when Nicholas V. celebrated the restoration of peace to the Church by the publication of a Jubilee, a general migration to the Eternal City took place; eye-witnesses compared the bands of pilgrims to the flight of starlings, or the march of myriads of ants. In the year 1483 the Siennese consecrated their city to the Mother of God, and in 1495, at the instigation of Savonarola, the Florentines proclaimed Christ their King. . . Side by side with these evi-

dences of religious feeling in the Italian people, the age of the Renaissance certainly exhibits alarming tokens of moral decay; *sensuality and license reigned, especially among the higher classes.—Dr. Pastor's History of the Popes, Vol. I., pp. 34, 35.*

CORRUPTION IN THE COLLEGE OF CARDINALS.

Graft, Immorality, Cruelty, Worldliness, Etc.

The lives of many cardinals, bishops, and prelates, are a sad spectacle at a time when one man could hold any number of benefices, and squander unabashed the revenues derived from them in a career of luxury and vice. The serious corruption in the College of Cardinals began under Sixtus IV., and during the reign of Innocent VIII. it increased to such an extent that it became possible by bribery to procure the election of such a successor as Alexander VI. A glance at the lives of Ippolito d'Este, Francesco Lloris, Cæsar Borgia, and others, is enough to show the character of the members admitted under this Pope into the Senate of the Church. It was not till the reign of Julius II. that a partial improvement took place, and even he bestowed the purple on such worthless persons as Sigismondo Gonzaga and Francesco Alidosi. Strict ecclesiastical discipline was not re-established in the College of Cardinals till the middle of the 16th century.—*Dr. Pastor's History of the Popes, Vol. V., pp. 170, 171.*

Of Cardinal Ippolito d'Este, we are told that he hired assassins to put out the eyes of his natural brother Julius, because one of his mistresses had remarked that they were beautiful.

He was made a cardinal at the age of fifteen years.—*Dr. Pastor's History of the Popes, Vol. V., p. 171, foot-note, and p. 417.*

INCIDENTS IN THE LIVES OF POPES.

John XI., A. D. 931-936.

Made Pope by His Infamous Mother.

Dr. Alzog says that his mother was Marozia, one of the infamous daughters of the infamous courtesan, *Theodora* the elder. While she was in the possession of the castle of St. Angelo, she had Pope John X. cast into prison and put to death. Pope John XI. was her son by her first husband, and

he "was throughout his whole reign, subject to the baneful influence of either his mother or brother."—*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 293, 295, 296.*

John XII., A. D. 955-964.

A Profligate. Indicted for Incest, etc.

In the year 956, Octavian, a youth only eighteen years of age, the son of Alberic, Duke of Tuscany, the husband of Marozia, succeeded, through the influence of his faction, in having himself raised to the papal throne. The custom, now common with popes, of changing their baptismal name upon their accession, into one more ecclesiastical in form, *was first introduced by John XII.* His pontificate lasted till the year 964. Though young in years, this unworthy occupant of the papal chair was old in profligacy, and brought disgrace upon his exalted office by his many vices and shameful excesses. . . When (King) Otho was informed, upon the authority of the leading citizens of Rome, that John XII. was stained with the guilt of immorality, simony, and other vices equally heinous, he dismissed the charges with the remark: "He is still young, and may, with the example of good men before him, and under the influence of their counsel, grow better as he grows older." (Otho, while at Pavia, learned of treacherous conduct on the part of Pope John XII. towards him and) he set out for Rome, where he arrived November 2, A. D. 962; but John and (Prince) Adelbert, not daring to await his coming, had already fled, taking with them the treasure of St. Peter's Church. The Romans took the oath of fealty to Otho. . . He (Otho) convoked (A. D. 963) a synod to meet in St. Peter's Church, at which forty bishops and sixteen cardinals were present, for the purpose of deposing the Pope. . . This so-called Synod indicted the Pope on the charges of incest, perjury, blasphemy, murder, and others equally enormous.

This synod deposed Pope John XII., and elected Leo, a layman, who was called Pope Leo VIII., to the pontificate. Later, John XII. returned to Rome, and drove out the antipope, assembled a synod, declared the acts of the synod called by Otho null and of no effect, deposed and excommunicated Leo, and pronounced his ordination invalid.

No sooner had John gained this triumph over his enemies than he again went back to his former licentious habits and

unseemly excesses. But though God may tolerate such things for a time, His vengeance usually overtakes one in the end. John was suddenly stricken down with cerebral apoplexy, and died, at the end of eight days, *without being able to receive the Holy Viaticum.—Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 297, 298, 303, 304, 305.*

Benedict IX., 1033-1044.

A Profligate. Gets Married.

Count Alberic, the brother of Benedict VIII. and John XIX., succeeded, by means of unbounded bribery, in having his son, Theophylactus, a young man of only eighteen (12?), but far more proficient in vice than became one of his age, elected Pope, under the name of Benedict IX. For eleven years did this young profligate disgrace the chair of St. Peter. One of his successors (Pope Victor III.), in speaking of him, said, "that it was only with feelings of horror he could bring himself to relate how disgraceful, outrageous, and execrable was the conduct of this man after he had taken priest's orders." The Romans put up with his misconduct and vices for a time; but, seeing that he grew worse instead of better, from day to day, they finally lost all patience with him, and drove him from the city. The Emperor Conrad . . . conducted him back to Rome and reinstated him in his office; but, on the death of the former (Conrad), Benedict was again forced to leave the city; and his enemies, by making liberal distributions of money among the people, reconciled public opinion to the election of an antipope in the person of John, Bishop of Sabina, who took the name of Sylvester III. After an absence of a few months, Benedict was brought back by the members of the powerful family to which he belonged; but he had scarcely been fairly seated on his throne when he gave fresh offense to the people by proposing a marriage between himself and his cousin. The father of the young lady refused to give his consent to the proposed union, unless Benedict would first resign the papacy, and the archpriest John, a man of piety and rectitude of life, fearing the consequences so great a scandal would bring upon the Church, also offered him a great sum of money if he would withdraw to private life. Benedict, who longed for privacy, that he might the more fully indulge his passions, listened with pleasure to these suggestions, and finally consented to resign and retire to live as a

private citizen, in one of the castles belonging to his family. It was the honest purpose of the archpriest John to raise the Holy See from the degradation to which it had been sunk by the tyranny and the bribery of the nobles; but, at the same time, conscious that the only way to defeat them was to outbid them in the purchase of the venal populace, he distributed money lavishly, but judiciously, and thus secured his own election. He took the name of Gregory VI. But the love of power and notoriety soon grew upon Benedict. He repented of the step he had taken, and, coming forth from the privacy which had now lost its fascination, and supported by his powerful relatives, he again put forth his claims to the papacy. There were now three persons (Benedict IX., Sylvester III. and Gregory VI.) claiming the same dignity. This condition of affairs brought grief to the hearts of the well disposed of all parties, and they coming together, invited Henry III. of Germany . . to put an end to the confusion and restore order. . . He caused a synod to be convened . . at Sutri, at which Sylvester III. was condemned and ordered to retire to cloister, and there pass the remainder of his days. Benedict's claims, owing to his resignation, were not taken into account, and Gregory came forward, and, on his own motion, declared that though he had had the best intentions in aiming at the papacy, there could be no question that his election had been secured "by disgraceful bribery and accompanied by simoniacal heresy, and that, in consequence, he should of right be deprived of the papal throne, and did hereby resign it." Accompanied by his disciple, Hildebrand, he afterward retired to the monastery of Clugny. . . The Romans had sworn that they would not choose another Pope during the lifetime of Gregory, and they therefore begged Henry III., as he with his successors enjoyed the title of Patrician of Rome, to make choice of one. Henry selected for the office Suidger, Bishop of Bamberg, who took the name of Clement II.—*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 316-319.*

John XXII., 1316-1334.

A Multimillionaire.

John died (December 4, 1334), leaving a well-filled exchequer whose wealth, amounting to eighteen millions of gold florins and seven millions in jewels, was derived chiefly from

annats, or the first year's revenue of a vacant bishopric; from *expectancies,* or moneys paid by clerics to the Pope for letters securing them the first benefices that should fall vacant; and from the *tithe,* or a levy amounting to the tenth of its value on all property. It was said that the Pope was accumulating this wealth to undertake a new Crusade, and to put him in a position to restore the pontifical residence to Rome. —*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 835.*

URBAN V., 1362-1370.

Indescribable Immorality.

Urban V. was one of the best of Popes. . . The period was in many ways a most melancholy one. The prevailing immorality exceeded anything that had been witnessed since the tenth century. . . Habits of life changed rapidly, and became more luxurious and pleasure seeking. The clergy of all degrees, with some honorable exceptions, went with the current. . . Gold became the ruling power everywhere. . . The officials of the Papal Court omitted no means of enriching themselves. No audience was to be obtained, no business transacted without money, and even permission to receive Holy Orders had to be purchased by presents. The same evils, on a smaller scale, prevailed in most of the episcopal palaces. The promotion of unworthy and incompetent men, and the complete neglect of the obligation of residence, were the results of this system. The synods, indeed, often urged this obligation, but the example of those in high places counteracted their efforts. The consequent want of supervision is in itself enough to explain the decay of discipline in the matter of the celibacy of the clergy, though the unbridled immorality, which kept pace with the increasing luxury of the age, had here also led many astray. Urban V. . . clearly saw that the reformation of the clergy was the first thing to be attended to, and took vigorous measures . . against immoral and simoniacal ecclesiastics and idle monks.—*Dr. Pastor's History of the Popes, Vol. I., pp. 97-98.*

GREGORY XI., 1370-1378.

A Revolt. St. Catherine Denounces Papal Court.

(The States of the Church revolted.) Consternation reigned in Avignon; Gregory XI., timid by nature,

was deeply shocked and alarmed by the evil tidings from Italy. . . He endeavored to make terms with his opponents but in vain. . . In face of the reckless proceedings of his enemies, Gregory XI. believed the time had come when even a pacific Pontiff must seriously think of war. A sentence accordingly went forth, which, as time proved, was terrible in its effects and in many respects doubtless too severe. The citizens of Florence were excommunicated, an interdict was laid upon the city; Florence, with its inhabitants and possessions, was declared to be outlawed. Gregory XI. came to the unfortunate decision of opposing force by force, and sending the wild Breton mercenaries, who were then at Avignon with their captain, Jean de Maletroit, to Italy, under the command of the fierce Cardinal Legate, Robert of Geneva. War was declared between the last French Head of the Church and the Republic of Florence.—*Dr. Pastor's History of the Popes, Vol. I., pp. 102, 103.*

(St. Catherine) urged him by word of mouth, as she had already done in her letters, to undertake the reformation of the clergy. The worldly-minded Cardinals were amazed at the plain speaking of this nun. She told the Pope of his failings, especially of his inordinate regard for his relations. . . She loudly complained that *at the Papal Court, which ought to have been a Paradise of virtue, her nostrils were assailed by the odours of hell.* It is greatly to the honor of Gregory that St. Catherine could venture to speak thus plainly, and equally to her honor that she did so speak.

Many would have been glad to crush her.—*Dr. Pastor's History of the Popes, Vol. I., pp. 107, 108.*

A Two-Headed Papacy.

At a number of times there were two and even three Popes at the same time.

I now give a brief account of the two-headed papacy which started during the pontificate of Urban VI. My readers will please note that the "corruption of the clergy was the root of all the misery."

The election of Urban VI. had taken place under circumstances so peculiar that it was easy to call it in question. It was impossible for those not on the spot to investigate it in

all its details, and the fact that all who had taken part in it subsequently renounced their allegiance, was well calculated to inspire doubt and perplexity. It is extremely difficult . . to estimate the difficulties of contemporaries who sought to know which of the two Popes had a right to their obedience. The extreme confusion is evidenced by the fact that canonized Saints are found among the adherents of each of the rivals. . . The writings of the period give more or less evidence of the conflicting opinions which prevailed; and upright men afterwards confessed that they had been unable to find out which was the true Pope.

Peter Suchenwirt, in a poem written at this period, described the distress, which the growing anarchy within the Church was causing in men's minds, and earnestly beseeches God to end it. "There are two Popes" he says, "which is the right one?" (This is Dr. Pastor's recital of the poem):

"In Rome itself we have a Pope,
In Avignon another;
And each one claims to be alone
The true and lawful ruler.
The world is troubled and perplext,
'Twere better we had none
Than two to rule o'er Christendom,
Where God would have but one.
He chose St. Peter, who his fault
With bitter tears bewail'd,
As you may read the story told
Upon the sacred page.
Christ gave St. Peter pow'r to bind,
And also pow'r to loose;
Now men are binding here and there,
Lord, loose our bonds we pray."

We can scarcely form an idea of the deplorable condition to which Europe was reduced by the schism. . . This schism affected the whole of Christendom, and called the very existence of the Church in question. The discord touching its Head necessarily permeated the whole body of the Church; in many Dioceses two Bishops were in arms for the possession of the Episcopal throne, two Abbots in conflict for an Abbey. The consequent confusion was indescribable. We cannot wonder that the Christian religion became the derision of Jews

and Mahometans. . . All evils which had crept into ecclesiastical life were infinitely increased. Respect for the Holy See was also greatly impaired. . . The schism allowed each Prince to choose which Pope he would acknowledge. In the eyes of the people the simple fact of a double papacy must have shaken the authority of the Holy See to its very foundations. It may truly be said that these fifty years of schism prepared the way for the great Apostacy of the sixteenth century.

The Cardinals of the rival Popes were at open variance . . in many cases public worship was altogether discontinued.

The most clear sighted contemporary writers point to the *corruption of the clergy,* to their inordinate desire for money and possessions—in short, to their selfishness—*as the root of all the misery.—Dr. Pastor's History of the Popes, Vol. I., pp. 138-142, 143, 146.*

It certainly is passing strange that notwithstanding the fact that "upright men" of that sad time were "unable to find out which was the true Pope," yet Dr. Pastor, living five hundred years later, assisted by five Cardinals, has no difficulty at all to tell which was the true Pontiff. Surely it is a matter for deep regret that those "upright men" died five centuries before the lifetime of Dr. Pastor and his eminent supervisors! (See Dr. Pastor's History of the Popes, Vol. I., p. 120).

Together with the revolt against the Church, a social revolution was openly advocated. A chronicler writing at Mayence in the year 1401, declares that the cry "Death to the Priests!" which had long been whispered in secret, was now the watchword of the day.—*Dr. Pastor's History of the Popes, Vol. I., p. 120.*

Pius II., 1458-1464.

The Father of Several Children. A Writer of Erotic Literature.

(He was Aeneas Sylvius of the noble house of Piccolomini, and was) unable to enter upon his studies until his eighteenth year—gifted with a fine mind—Secretary under Capranica, Bishop of Fermo, . . whom he accompanied to the Council of Basle—promoted to the office of Recorder of the

Council. He was also frequently sent on important embassies, during some of which he was not over discreet in his conduct. He fell in with an English-woman at Strasburg, by whom he had a son, a fact which he quietly communicated to his father without any attempt at exculpation other than a reference to the examples of David and Solomon. . . he was created Cardinal by Calixtus III. . . He was called to fill the chair of Peter and took the name of Pius II.—*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 898-900.*

Pope Pius II. was a writer of erotic literature. Dr. Pastor says:

Beccadelli's disgraceful work did not, unfortunately, stand alone, for Poggio, Filer Filelfo and Aeneas Sylvius Piccolomini (Pope Pius II.) have much to answer for in the way of highly seasoned anecdotes and adventures.—*Dr. Pastor's History of the Popes, Vol. I., p. 24.*

Dr. Pastor says of the early life of this Pope:

He was employed by the Council as Scriptor, Abbreviator, and Chief Abbreviator; was a member of the commission of dogma, and took part in several embassies. . . His happiest hours were spent in Basle, in a little circle of friends, like himself, of studious tastes and of lax morality. . . We have positive proof that his own moral life was deeply tainted by the corruption which surrounded him, and that he even gloried in his errors with the shamelessness of a Boccaccio. (Footnote): See especially the notorious and much misused letter to his father, in which he begs him to receive a little son whom a Bretonne woman had borne him. Another illegitimate child of Aenea's died early.—*Dr. Pastor's History of the Popes, Vol. I., pp. 342, 343.*

Innocent VIII., 1484-1492.

Formerly Cardinal Cibo. Buys Election. The Father of two Children. Marries his Son in the Vatican; also two Relatives. Reform. Forged Bulls. Clerical Sports. A 14-year-old Cardinal. New Means to Extort Money. Pawns his Mitre.

The news of the death of Sixtus IV., which had taken place on the 12th of August, 1484, set all Rome in commo-

tion. . . A strong movement in favor of the Colonna, and in opposition to the chief favorite of the late Pope, Girolamo Riario, soon made itself felt. With wild shouts of "Colonna, Colonna" the infuriated populace invaded the palace of Girolamo on the 13th August and devastated it so completely that nothing but the bare walls remained. . . In a short time the city, to which all the armed vassals of both parties flocked in crowds, had become an open camp. Civil war threatened to break out every moment. All shops were closed; no one could venture into the streets without endangering his life. The palaces of the Cardinals were changed into small fortresses; according to the account of one of the ambassadors, the owners seemed to be prepared for an immediate attack. The Cardinals Giuliano della Rovere and Rodrigo Borgia especially had filled their houses with troops, had erected outworks and provided themselves with artillery. . . The whole town was in arms and uproar. Such was the state of Rome when the obsequies of Sixtus IV. began on the 17th August, 1484. Only a few of the cardinals were present. . . Owing to the energetic interference of Cardinal Marco Barbo, affairs assumed a more promising aspect. . . On the 25th August (1484) the obsequies of Sixtus IV. were finished, and on the day following the 25 Cardinals present in Rome went into Conclave. . . The Italian Cardinals had a complete majority over the four foreigners. . . The Conclaves of 1484 and 1492 are among the most deplorable in the annals of Church history. The first step taken by the Cardinals in Conclave was to draw up an election capitulation; in doing so they openly disregarded the prohibitions of Innocent VI. . . The personal interests of the electors (Cardinals) were the primary consideration. . . There existed a great divergency of opinion as to who would be raised to the Pontifical dignity. . . Italian diplomacy was, of course, not idle. . . All the reports agree in stating that Rodrigo Borgia, (afterwards Pope Alexander VI.) was trying his utmost to obtain the Tiara. . . Jakob Burchard, who took part in the Conclave, relates that Cardinal Cibo won the votes of his future electors by signing petitions for favors which they presented to him during the night in his cell. . . At 9 o'clock a. m. Cardinal Piccolomini was able to announce to the crowd assembled outside the Vatican that Cardinal Cibo had been elected and had assumed the name of Innocent VIII. The people burst forth into acclama-

tions, the bells of the palace of St. Peter began to ring and the thunder of cannons resounded from the Castle of St. Angelo. The newly elected Pontiff . . was above middle size. . . He studied at Padua and at Rome, and in his youth had no intention of taking Orders, and his life at the licentious court of Aragon was no better than that of many others in his position. He had two illegitimate children, a daughter, Teodorina, and a son, Franceschetto. The statements of Infessura and of the poet Marullus, who speak of seven or sixteen children, are exaggerations. . . It is certain that from the moment (he) entered the ecclesiastical state, all the accusations against the purity of his private life cease. . . All accounts agree in praising the kindness, the benevolent and amiable disposition of the newly elected Pope, but they are equally unanimous in condemning his want of independence, and weakness. "He gives the impression of a man who is guided rather by the advice of others than by his own lights," says the Florentine ambassador of him. . It is not surprising that Giuliano della Rovere, to whom Cibo owed his promotion to the dignities both of Cardinal and Pope, obtained an unbounded ascendancy over (him).—*Dr. Pastor's History of the Popes, Vol. V., pp. 229, 231-236, 238-242.*

On Sept. 11th, all the preparations for the coronation (of Innocent VIII.) were completed. . . In the morning the Pope went to St. Peter's, celebrated High Mass there, and gave his benediction to the people. Then Cardinal Piccolomini crowned him outside the Basilica. After a short interval he went in solemn procession to take possession of the Lateran Palace. The homage of the Jews, usual on such an occasion, took place in the interior of the Castle of S. Angelo. . . An immense crowd of people thronged the streets, which were decorated with green boughs and gorgeous hangings and carpets. Sixteen noblemen carried the canopy, under which the Pope rode on a white horse, richly caparisoned in white and gold. He had on his head a golden crown, and over his shoulders the pallium, and wore round his neck a costly amice, and a cross of gold on his breast, and blessed the people as he passed.—*Dr. Pastor's History of the Popes, Vol. V., pp. 243, 244.*

A project of a marriage between Lorenzo's second daughter Maddalena and Franceschetto Cibo (bastard son of Pope Innocent VIII.) was broached; but on account of

the youth of the bride its celebration had to be postponed for a while.—*Dr. Pastor's History of the Popes, Vol. V., pp. 265, 266.*

(This marriage finally took place, and Dr. Pastor thus describes it): On November 13th (1487) the bride entered Rome, accompanied by her mother. On the 18th the Pope gave a banquet in honour of the bridal pair, and made them a present of jewels worth 10,000 ducats. At the beginning of his Pontificate, Innocent (VIII.) had refused to allow Franceschetto to reside in Rome; now with almost incredible weakness he celebrated the nuptials in his own palace. The marriage contract was signed on January 20th, 1488. Lorenzo was vexed at finding that Innocent VIII. showed no disposition to make an extensive provision for the newly married couple, but his annoyance was still greater at his delay in the bestowal of the Cardinal's Hat, which had been promised to his second son Giovanni. The marriage of Maddalena with Franceschetto, who was by many years her senior, was not a happy one; though utterly rude and uncultured, Cibo was deeply tainted with the corruption of his time; he cared for nothing but money, in order to squander it in gambling and debauchery; but quite apart from this the alliance between the Cibo and Medici families was a most questionable proceeding. "This was the first time that the son of a Pope had been publicly recognized, and, as it were, introduced on the political stage." . . In the November of the following year Innocent VIII. celebrated also in the Vatican the marriage of his granddaughter Peretta (daughter of Teodorina) with the Genoese merchant Gherardo Usodimare; the Pope himself sat at table at the banquet. . . Burchardi remarks: "These things were not secret but were divulged to and known by all the city."—*Dr. Pastor's History of the Popes, Vol. V., pp. 269, 270.*

Ferrante's behavior towards the Pope underwent a complete transformation. Amidst effusive professions of gratitude and devotion he commenced negotiations for a family alliance between himself and Innocent VIII. He proposed that his grandson, Don Luigi of Aragon, should marry Battistina, a daughter of Teodorina and Gherardo Usodimare. . . Ferrante despatched an envoy to Innocent VIII. to discuss this subject. On the 27th of May, Ferdinand, Prince of

Capua, son of Alfonso of Calabria, and Ferrante's grandson (Don Luigi), came to Rome and was received with royal honors. A chronicler of the time says that he will not attempt to describe the splendours of this reception as no one would believe him, and the contemporaneous reports of the envoys corroborate his statement. A banquet, given by Cardinal Sforza, which lasted six hours, seems to have surpassed in sumptuousness anything hereto imagined. Dramatic performances were included in the pleasures provided for the guests. The entertainment given in honour of the betrothal of Luigi of Aragon to Battistina Cibo furnished an occasion for a fresh display of magnificence in the Vatican itself. (This marriage took place later, and Dr. Pastor says): The Pope's condition improved so much that he was able to take part in the solemn reception of the Holy Spear, and the marriage of Luigi of Aragon with Battistina Cibo.—*Dr. Pastor's History of the Popes, Vol. V., pp. 284-286, 318.*

Unfortunately nothing of any importance was done under Innocent VIII. for the reform of ecclesiastical abuses. At the same time Infessura's statement that the Pope had authorised concubinage in Rome is absolutely unfounded. We have documentary evidence that in France, Spain, Portugal and Hungary, he punished this vice with severity. (In a foot-note here Dr. Pastor says): See in the Injunction to the Archbishop of Rouen to take measures against clerical concubinage.

No proof that he (Innocent VIII.) favored it (concubinage) in Rome has yet been adduced. . . In this particular instance it is not difficult to find the probable origin of the calumny. In 1489 it was discovered that a band of unprincipled officials were carrying on a profitable traffic in forged Bulls. Neither entreaties nor bribes were of any avail to induce Innocent to abstain from punishing the crime with the utmost severity. Domenico of Viterbo and Francesco Maldente who were found guilty were hanged, and their bodies burned in the Campo di Fiore. Now it is notorious that some of the forged Bulls were to this effect (authorising concubinage), and the supposed permission accorded by Innocent VIII. to the Norwegians to celebrate Mass without wine was also a forgery. The existence of such a confederacy for forging Bulls throws a lurid light on the state of morals in the Papal Court, where Franceschetto Cibo (bastard son

of the then reigning Pope, Innocent VIII.) set the worst possible example. The increasing prevalence of the system of purchasing offices greatly facilitated the introduction of untrustworthy officials. The practice may be explained, but cannot be excused, by the financial distress with which Innocent VIII. had to contend during the whole of his reign, and the almost universal custom of the time. Numberless briefs deplore the terrible dearth of money. In the Bull increasing the number of the College of Secretaries from the original six to thirty, want of money, which had obliged the Pope to pawn even the Papal mitre, is openly assigned as the reason for this measure. Between them, the new and the old secretaries brought in a sum of 62,400 gold florins and received in return certain privileges and a share in various taxes. Innocent VIII. also created the College of Piombatori with an entrance fee of 500 gold florins. Even the office of Librarian to the Vatican was now for sale. No one can fail to see the evils to which such a state of things must give rise. Sigismondo de' Conti closes his narrative of the increase in the number of secretaries with the words: "Henceforth this office, which had been hitherto bestowed as a reward for industry, faithfulness and eloquence, became simply a marketable commodity." Those who had thus purchased the new offices endeavored to indemnify themselves out of other people's pockets. These greedy officials, whose only aim was to get as much for themselves as possible out of the churches with which they had to do, were naturally detested in all countries, and the most determined opponents of reform.

The corruptibility of all the officials increased to an alarming extent, carrying with it general insecurity and disorder in Rome, since any criminal who had money could secure immunity from punishment. Gregorovius points out that all the other cities in Italy were in the same case. The conduct of some members of the Pope's immediate circle even gave great scandal. Franceschetto Cibo (the Pope's bastard son) was mean and avaricious, and led a disorderly life, which was doubly unbecoming in the son of a Pope; he paraded the streets at night with Girolamo Tuttavilla, forced his way into the houses of the citizens for evil purposes, and was often driven out with shame. In one night Franceschetto lost 14,000 ducats to Cardinal Riario and complained to the Pope that he had been cheated. Cardinal de la Balue also lost 8,000 to the same Car-

dinal in a single evening.—*Dr. Pastor's History of the Popes, Vol. V., pp. 350-354.*

In order to obtain the means for the gratification of such passions as these (gambling), or worse, the worldly minded Cardinals were always on the watch to maintain or increase their power. This explains the stipulation in the election capitulation that the number of the Sacred College was not to exceed twenty-four. Innocent VIII., however, did not consider himself bound to observe this condition, and already in 1485 we hear of his intention of creating new Cardinals. The College refused its consent, and the opposition of the older Cardinals was so violent and persistent that some years passed before the Pope was able to carry out his purpose. In the interval as many as nine of the old Cardinals had died. . . . Though, in one respect, these deaths facilitated the creation of new Cardinals, on the other (hand) great difficulties were caused by the urgent demands of the various Powers for the promotion of their candidates. In the beginning of March, 1489, the negotiations were at last brought to a conclusion, and on the 9th of the month five new Cardinals were nominated. (Among these was the Pope's nephew.) . . . Three others were reserved *in petto.* (One of the three was a son of de' Medici, and Dr. Pastor says of this youth): Giovanni de' Medici, Lorenzo's second son, was then only in his fourteenth year; he was born December 11, 1475. His father had destined him for the Church at an age at which any choice on his part was out of the question, and confided his education to distinguished scholars. . . . At seven years old he received the tonsure, and the chase after rich benefices at once began. Lorenzo in his notes details these proceedings with appalling candour. In 1483, before he had completed his eighth year, Giovanni was presented by Louis XI. to the Abbacy of Font Douce in the Bishopric of Saintes. Sixtus IV. confirmed this nomination, declared him capable of holding benefices and made him a Prothonotary Apostolic. Henceforth "whatever good things in the shape of a benefice, commendam, rectorship, fell into the hands of the Medici, was given to Lorenzo's son." In 1484 (when he was nine years of age) he was already in possession of the rich Abbey of Passignano, and two years later was given the venerable Benedictine Abbey of Monte Cassino *in commendam.* But even this was not enough for Lorenzo, who with indefatigable persistency besieged the Pope

(who was the father-in-law of Lorenzo's daughter) and Cardinals to admit the boy into the Senate of the Church. He did not scruple to represent Giovanni's age as two years more than it really was. Innocent VIII. resisted for a long time, but finally gave way; and he was nominated with the stipulation that he was to wait three years before he assumed the insignia of the cardinalate or took his seat in the College. Lorenzo found this condition extremely irksome, and, in the beginning of 1490, instructed his Ambassador to do everything in his power to get the time shortened. The Pope, however, who wished Giovanni to devote the time of probation to the study of Theology and Canon-law, was inexorable, and Lorenzo had to wait till the full period had expired. When at last the day for his son's elevation arrived he was too ill to be able to assist at any of the ceremonial services. The moment they were concluded the young Cardinal started for Rome, where great preparations were being made for his reception. On March 22, 1492, the new Cardinal Deacon of Sta. Maria in Dominica (Giovanni, aged then about sixteen years and three months!) entered Rome by the Porta del Popolo; on the following day the Pope admitted him, with the customary ceremonies, to the Consistory.—*Dr. Pastor's History of the Popes, Vol. V., pp. 354-358.*

Innocent, like his predecessors, invented new means of extorting money from the churches to fill his depleted treasury. The decrees of (the Councils of) Constance and Basle were either entirely forgotten or lost sight of; ecclesiastical affairs were esteemed of little consequence, and artists and savans seemed to have taken the place of ecclesiastics. This Pope, however, deserves considerable credit for his energetic efforts to suppress sorcery and witchcraft and the remnants of the heresy of John Huss.—*Dr. Alzog's Manual of Universal Church History, Vol. II, pp. 906, 907.*

Innocent VIII. was known, before he was made Pope, as Giovanni Batista Cibo and he "had passed a frivolous youth." —*Dr. Pastor's History of the Popes, Vol. IV, p. 410.*

Pope Alexander VI., 1492-1503.

Before he became Pope he was Cardinal Rodrigo Borgia. He bought the Papacy. He was the most infamous of the iniquitous Popes of the Roman Catholic Church.

His life was a blasphemy. His memory rots.

The following is a brief epitome of his life in the words of Dr. Pastor:

CHARACTER.

(Calixtus III. had a partiality for one of his nephews, Rodrigo Borgia, who was a man of remarkable abilities, but sensual.) He loaded him with dignities and favors of all kinds. (At the age of twenty-five he was secretly created a Cardinal, in 1456)—an unjustifiable action, and the evil was aggravated by the fact that Rodrigo (Borgia) was an immoral and vicious man.

In the time of Pius II. the historian Gasparo di Verona sketched his (Rodrigo's) portrait in the following terms: "He is handsome, of a pleasant and cheerful countenance, with a sweet and persuasive manner. With a single glance he can fascinate women, and attract them to himself more strongly than a magnet draws iron." . . Repeated efforts have . . been made in recent years to rehabilitate the moral character of this man. In the face of such a perversion of the truth, it is the duty of the historian to show that the evidence against Rodrigo (Pope Alexander VI.) is so strong as to render it impossible to restore his reputation.—*Dr. Pastor's History of the Popes, Vol. II, pp. 448-452.*

The first light thrown upon Rodrigo's immorality occurs in an admonitory letter of the year 1460, in which Pius II. reproaches the Cardinal. . Says Pius II: "You, beloved son, govern the Bishopric of Valencia, the first in Spain; you are also Chancellor of the Church, and you sit with the Pope among the Cardinals, the Counsellors of the Holy See. We leave it to your own judgment whether it is becoming to your dignity to pay court to ladies, to send fruit and wine to the one you love, and all day long to think of nothing but pleasure. . . . A Cardinal must be blameless and an example of moral life before the eyes of all men. What right have we to be angry if temporal princes call us by names that are little honorable . . ? We trust in your prudence to remember your dignity, and not suffer yourself to be called a gallant by women and youths." The hopes of Pius II. were not realised. Cardinal Rodrigo would not change his mode of life.—*Dr. Pastor's History of the Popes, Vol. II., pp. 452, 453, 455.*

GROSSLY IMMORAL. HAS FOUR CHILDREN. LUXURY.

They . . (the worldly Cardinals) allowed themselves the utmost license in morals; this was specially the case with Rodrigo Borgia (afterwards Pope Alexander VI.). His uncle Calixtus III., had made him a Cardinal and Vice-Camerlengo while he was still very young, and he had accumulated benefices to an extent which gave him a princely income. In the time of Sixtus IV. he was already, according to d'Estouteville, the wealthiest member of the College of Cardinals. One of his contemporaries describes him as a fine-looking man and a brilliant cavalier, cheery and genial in manner, and winning and fluent in conversation; irresistibly attractive to women. His immoral courses brought upon him a severe rebuke from Pius II. But nothing had any effect. Even after he had received priest's orders, which took place in August, 1468, and when he was given the bishopric of Albano, which he afterwards exchanged in 1476 for that of Porto, he still would not give up his dissolute life; to the end of his days he remained the slave of the demon of sensuality. From the year 1460 Vanozza de Cataneis, born of Roman parents in 1442, was his acknowledged mistress. She was married three times; in 1474 to Domenico of Arignano; in 1480 to a Milanese, Giorgio de Croce; and in 1486 to a Mantuan, Carlo Canale, and died in Rome on the 26th of November, 1518, aged 76. The names of the four children whom she bore to the Cardinal (Rodrigo Borgia) are inscribed on her tomb in the following order: — — — Cæsar, Juan, Jofré, and Lucrezia. This inscription, originally in Sta. Maria del Popolo, has disappeared from thence, like many others, but has been preserved in a collection of MSS. It is absurd to doubt its genuineness. . It runs thus: — — —

"Vanotiae Cathanae Cesare Valentiae Joane Cädiae.
Jofrido Scylatii et Lucretia Ferrariae ducib. filiis nobili
Probitate insigni religione eximia pari et aetate et
Prudentia optime de xenodochio Lateranen. meritae.
Hieronymus Picus fideicomiss. procur. ex test. pos."

Vanozza is the diminutive of Giovanni, as Paluzzo is of Paolo; according to Jovius, in her later days she strove to make reparation for her sins by her piety. Besides these, Cardinal Rodrigo had other children,—a son, Pedro Luis, certainly born before 1460, (which) may be gathered from the deed of legitima-

tion granted by Sixtus IV., Nov. 5, 1486, in which Pedro Luis is called "adolescens," and described as the issue of de tunc Diacono Cardinali et soluta; and a daughter, Girolama, but apparently by a different mother. Rodrigo turned to his Spanish home for the careers of these children, who were legitimatised one after another. In 1485 he obtained the dukedom of Gandia for Pedro Luiz. . . in 1488 he (Pedro) came to Rome, and in August fell sick there and died, certainly before the year 1491. He left all that he possessed to his brother Juan, the best of Rodrigo's sons, born in 1474, who eventually married his brother's intended bride. The Cardinal's third son, Caesar, born in 1475, was from childhood, without any regard to his aptitude or wishes, destined to the Church. Sixtus IV. on 1st of October, 1480, dispensed him from the canonical impediment for the reception of Holy Orders, caused by his being born out of wedlock, because he was the son of a Cardinal and his mother was a married woman. At the age of seven years Caesar was made a Protonotary, and was appointed to benefices in Xativa and other cities in Spain, and under Innocent VIII. to the Bishopric of Pampeluna. Jofré also, born in 1480 or 1481, was intended for the Church; he is mentioned as a Canon, Prebendary, and Archdeacon of the Cathedral of Valencia. Lucrezia, born in 1478, seemed, like her brothers, destined to make her home in her father's native land, for in 1491 she was betrothed to a Spaniard. The mother of these children, Vanozza de Cateneis, possessed substantial property in Rome, and a house on the Piazza Branca, close to the palace which Rodrigo Borgia had built for himself. . . . In the reign of Innocent VIII. Jacopo da Volterra writes of Cardinal Rodrigo: "He has good abilities and great versatility. . He is naturally shrewd. He is reputed to be very rich, and his influence is great on account of his connections with so many kings and princes. He has built for himself a splendid and commodious palace. . . . His revenues from his numerous benefices and Abbeys in Italy and Spain and his three bishoprics of Valencia, Porto, and Cartagena are enormous; while his post of Vice-Camerlengo is said also to bring him in 8,000 gold ducats yearly. He possesses immense quantities of silver-plate, pearls, hangings, and vestments embroidered in gold and silk, and learned books of all sorts, and all of such splendid quality as would befit a king or a pope. I pass over the sumptuous adornments of his litters and trappings for his horses, and all his

gold and silver and silks, together with his magnificent wardrobe and his hoards of treasure." We obtain a highly interesting glimpse into the amazing luxury of Cardinal Borgia's palace from a hitherto unknown letter of Cardinal Ascanio Sforza, dated 22nd of October, 1484. On that day Borgia, who, as a rule, was not a lover of the pleasures of the table, gave a magnificent banquet in his palace. . The whole palace was splendidly decorated. In the great entrance halls the walls were covered with hangings representing various historical events. A smaller room opened into this, also hung with exquisite Gobelin tapestry. The carpets on the floor were selected to harmonize with the rest of the furniture, of which the most prominent piece was a sumptuous state-coach upholstered in red-satin, with a canopy over it. This room also contained the Cardinal's credenza, a chest surmounted by a slab, on which was ranged for exhibition an immense quantity of table plate and drinking vessels in gold and silver, while the lower part was a marvel of exquisitely finished work. This apartment was flanked by two others, one of which was hung with satin and carpeted, the divan in it being of Alexandrian velvet; while in the other, still more splendid, the coach was covered with gold brocade and magnificently decorated. The cloth on the central table was of velvet, and the chairs which surrounded it were exquisitely carved.—*Dr. Pastor's History of the Popes, Vol. V., pp. 362-367.*

Buys the Papacy.

In view of the failing health of Innocent VIII. the Cabinets of the Italian powers had for some time been occupied with the probability of a Papal election. . . . On July 25, 1492, when the death of Innocent VIII. was hourly expected, the intrigues in regard to the election were at their height. . . . Some were for Piccolomini and some again for Borgia. The Florentine envoy . . . on the 28th July mentions strenuous efforts on the part of the Roman barons to influence the election, and the foreign powers were equally active. It was currently reported that Charles VIII. of France had paid 200,000 ducats into a bank, and the Republic of Genoa 100,000, in order to secure the election of Giuliano della Rovere. On the strength of this they fully expected that their countryman would be chosen. As soon as it became known that the Pope was seriously ill an eager interchange of communications at

once commenced between the Italian powers, but they were unable to come to any agreement. . . . Giuliano della Rovere did not want for rivals. . . . The chances were against Borgia because he was a Spaniard, and many of the Italian Cardinals were determined not to elect a foreigner; but the wealth of the Spanish Cardinal was destined to turn the scales in the Conclave. . . . The Conclave began on August 6th. On the 10th of August the Florentine Ambassador, who was one of the guards of the Conclave, writes that there had been three scrutinies without result; Caraffa and Costa seemed to have the best chance. Both were worthy men, and one, Caraffa, was a man of distinguished abilities. The election of either would have been a great blessing to the Church. Unfortunately a sudden change came over the whole situation. As soon as Ascanio Sforza perceived that there was no likelihood that he would himself be chosen, he began to lend a willing ear to Borgia's brilliant offers. Rodrigo (Borgia) not only promised him the office of Vice-Chancellor with his own palace, but in addition to this the Castle of Nepi, the Bishopric of Erlau with a revenue of 10,000 ducats, and other benefices. Cardinal Orsini was to receive the two fortified towns of Monticelli and Soriano, the legation of the Marches and the Bishoprics of Carthagena; Cardinal Colonna, the Abbacy of Subiaco with all the surrounding villages; (Cardinal) Savelli, Civita Castellana and the Bishopric of Majorca; (Cardinal) Pallavicini, the Bishopric of Pampeluna; (Cardinal) Giovanni Michiel, the suburban bishopric of Porto; the Cardinals Sclafenati, Sanseverino, Riario and Domenico della Rovere, rich abbacies and valuable benefices. By these simoniacal means, counting his own vote and those of the Cardinals Ardicino della Porta and Conti who belonged to the Sforza party, Borgia had thus secured 24 votes, and only one more was wanting to complete the majority of two-thirds. This one, however, was not easy to obtain. The Cardinals Caraffa, Costa, Piccolomini and Zeno were not to be won by any promises however brilliant; and the young Giovanni de' Medici held with them. Cardinal Basso followed Giuliano della Rovere, who would not hear of Borgia's election. Lorenzo Cibo also held aloof from these unhallowed transactions. Thus Gherardo, now in his ninety-sixth year and hardly in possession of his faculties, alone remained, and he was persuaded by those who were about him to give his vote to Borgia. The election was decided in the

night between the 10th and 11th August, 1492, and in the early morning the window of the Conclave was opened and the Vice-Chancellor, Rodrigo Borgia, was proclaimed Pope as Alexander VI. The result was unexpected; it was obtained by the rankest simony. Such were the means, as the annalist of the Church says, by which, in accordance with the inscrutable counsels of Divine Providence, a man attained to the highest dignity, who in the early days of the Church would not have been admitted even to the lowest rank of the clergy, on account of his immoral life. The days of distress and confusion began for the Roman Church; the prophetic words of Savonarola were fulfilled; the sword of the wrath of God smote the earth, and the time of chastisement had arrived.—*Dr. Pastor's History of the Popes, Vol. V., pp. 377-386.*

One of his Mistresses.

Let us see what Dr. Pastor has to say further about "the notorious Giulia Farnese":

Writers speak of an unlawful connection between Alexander VI. and Farnese's sister Giulia (*la bella*). Infessura calls Giulia, Alexander's concubine; and Matarazzo in his pamphlet, p. 4, and Sannazar, Epigr., 1, 2, both use the same term. A stronger proof is to be found in a letter of Alexander to Lucrezia Borgia, dated July 24, 1494, in which he expresses his annoyance at Giulia's departure. Any further doubt in regard to these relations, which began while he was still a Cardinal, is dispelled by the letters of L. Pucci of the 23rd and 24th December, 1493, published by Gregorovius in his Lucrezia Borgia.—*Dr. Pastor's History of the Popes, Vol. V, pp. 417, 418.*

Has a Son Born While Pope and Legitimates Him.

A Bull of 17th of September, 1501, gave to Rodrigo, the son of Lucrezia and Alfonso, then two years old, the Dukedom of Sermoneta with Ninfa, Cisterna, Nettuno, Ardea, Nemi, Albano, and other towns. The Dukedom of Nepi, which included Palestrina, Olevano, Paliano, Frascati, Anticoli, and other places, was bestowed on Juan Borgia, also an infant. This child (Juan Borgia) was legitimised by a Bull on 1st September, 1501, as the natural offspring of Cæsar, and his age incidentally mentioned as about three years. A second Bull of

the same date (1st September, 1501), legitimised this same Juan as Alexander's own son. (Dr. Pastor has voluminous foot-notes concerning these Bulls and the paternity of this Juan Borgia, and from them I cull the following): These two Bulls are to be found in the State Archives at Modena. The first is a copy, the second the original. Another original draft of the second Bull is to be found, according to Thuasne, in the Archives of the Duke of Ossuna. In view of possible future apologists in the style of (the Catholic) Ollivier, it may perhaps be well to observe that I found both Bulls in the Secret Archives of the Vatican in the official Regesta of Alexander's reign. Creighton, IV., 19, supposes that Alexander, in his anxiety to secure the position of Cæsar's bastard son, accused himself in the second Bull of a fault which he had not committed; but from Burchardi Diarium, II., 170, and especially from Sigismondo de' Conti, II., 253, who is always trustworthy, it is plain that Juan, who seems to have been born on the 18th June, 1497, really was Alexander's son. . . . An inscription in which Franciscus Cardinal Cusentinus is called Juan's guardian has been published in Arch. d. Soc. Rom., VII., 403; and also IV., 90, in opposition to Ademollo's hypothesis that Juan was the child of Alexander and Lucrezia. (Main text): These undoubtedly genuine documents nullify all attempts to rebut the accusations against the moral conduct of the Pope.—*Dr. Pastor's History of the Popes, Vol. VI., pp. 104-106.*

Makes his Daughter Lucrezia Regent.

On the 27th of July (1501) Alexander went to Castel Gandolfo and Rocca di Papa and thence to Sermoneta. He had the effrontery to hand over the Regency of the palace to Lucrezia Borgia during his absence with power to open his correspondence. (Foot-note): When the Pope went to Nepi in the autumn the same arrangement was made for the time of his absence (from 25th Sept. to 23rd Oct.). Of course Lucrezia was only Regent in regard to secular affairs, but such a thing had never been done before, and was a startling breach of decorum.—*Dr. Pastor's History of the Popes, Vol. VI., pp. 103, 104.*

A Pointed Poem.

In his (Alexander the VI's) own palace one day, a set of verses were put up, urging the Colonna and Orsini to come

forward bravely to the rescue of their afflicted country; to slay the bull (a play upon the Borgia arms) which was devastating Ausonia; to fling his calves (bastard children) into the raging Tiber, and himself into hell.—*Dr. Pastor's History of the Popes, Vol. VI., p. 59.*

Forever Infamous.

Any further attempt to rehabilitate Alexander VI. is rendered forever impossible by the documents from the Archives of the Duke of Ossuna in Madrid recently published by Thuasne.—*Dr. Pastor's History of the Popes, Vol. II., p. 452, footnote.*

From henceforth it is clear that the rehabilitation of (Pope) Alexander VI. is a hopeless task.—*Dr. Pastor's History of the Popes, Vol. V., preface p. viii.*

He Muzzled the Press.

Alexander the VI. distinguished himself by muzzling the press.

The severe censorship which Alexander (VI) exercised with regard to all publications, would seem to strengthen the suspicion that he had a dread of public opinion.—*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 912.*

His Censorial edict for Germany, dated 1st June, 1501, is a very important document in this respect. In this, which is the first Papal pronouncement on the printing of books, it is declared that the art of printing is extremely valuable in providing means for the multiplication of approved and useful books; but may be most mischievous if it is abused for the dissemination of bad ones. Therefore measures must be taken to restrain printers from reproducing writings directed against the Catholic Faith or calculated to give scandal to Catholics.—*Dr. Pastor's History of the Popes, Vol. VI., pp. 154, 155.*

Energetically Repressed Immoral Heretics.

In Italy Alexander VI. energetically repressed the heretical tendencies which were especially prevalent in Lombardy. On the 31st January, 1500, two inquisitors were sent by him with letters of recommendation to the Bishop of Olmütz, to proceed against the very numerous Picards and Waldensians in Bohemia and Moravia, who led extremely immoral lives.—*Dr. Pastor's History of the Popes, Vol. VI., p. 156.*

Julius II., 1503-1513.

He was the war Pope. He led his troops on the battle field. *He bought the Papacy.* He was the father of children.

Julius II. was formerly Giuliano della Rovere.

(Before Julius II. became Pope he was known as Giuliano della Rovere. He was made a Cardinal in youth.) Sixtus IV. had not occupied the Papal throne for many months before two of his youthful nephews, Giuliano della Rovere and Pietro Riario, were admitted into the Sacred College. . . Cardinal Ammanati speaks of the elevation of two youths, now for the first time brought out of obscurity, and altogether inexperienced, as an act of imbecility. . . Giuliano della Rovere was certainly the most remarkable of the two nephews. . . If his moral character was not unblemished, his outward demeanor was always becoming.—*Dr. Pastor's History of the Popes, Vol. IV., pp. 233, 236, 237.*

Table Bill $4,600 to $6,900 Monthly. Objectionable Ways to Raise Money. Bribery in Roman Court.

He (Julius II.) kept a better table than Alexander VI.; the monthly bill for this (Julius' table) was between 2,000 and 3,000 ducats. Julius II. was so economical in his housekeeping that he was quite unjustly accused of being a miser. It is quite true that he was very careful to keep his treasury always well filled. He quite realised the futility of any pretensions that had not physical force to back them, and knew that an efficient army meant plenty of money. In the beginning of his reign Julius II. had great financial difficulties to contend with, in consequence of the extravagance of his predecessor. He had to borrow money, and to pay Alexander's debts, even down to the medicine which he had required in his last illness. (Some historians allege that Cæsar, a son of Pope Alexander VI., appropriated his father's treasure immediately after his death.) Some of the means which he (Julius II.) adopted for the replenishment of his treasury were of a very objectionable kind. His subjects were certainly not oppressed with taxation, but it cannot be denied that he not only sold offices, but also benefices. This formed a serious hindrance to the reform which was so much needed; for if that were carried out, it would mean the abolition of all such

sales. It is true that under Julius II. the money was employed for the interests of the Church, and not for the enrichment of his family; but this is no justification for persistence in simony. The complaints of contemporaries both in Italy and abroad shew how strongly this abuse was resented. (A foot note.) On the bribery which prevailed in the Roman Court under Julius II., see the Swiss Ambassadorial Report in the Anz. f. Schweiz. Gesch. (1892), 373.—*Dr. Pastor's History of the Popes, Vol. VI., pp. 223, 224.*

Had Three Natural Daughters.

Giuliano della Rovere (Pope Julius II.) had three daughters.—*See foot-note, Dr. Pastor's History of the Popes, Vol. V., p. 369.*

Accused of Sodomy.

Julius II's. obstinate confidence in (Cardinal) Alidosi has been made to serve as a ground for the very worst accusations of immorality against him. . . Creighton writes: "It is hard to account for the infatuation of Julius II. towards Cardinal Alidosi, and we cannot wonder that contemporary scandal attributed it to the vilest motives." "Il papa era molto vitioso e dedito alla libidine Gomorrea," (The Pope was very much depraved and addicted to the lechery of Gomorrah—now the crime of sodomy), says a relazione of Trevisan, printed by Brosch, Julius II., 296. The charge was often repeated with reference to Alidosi. It was a rude way of explaining what could not be explained.—*Dr. Pastor's History of the Popes, Vol. VI., pp. 342, 351, foot-note.*

LEO X., 1513-1521. LAVISHLY EXTRAVAGANT. LEAST FITTED TO PUSH REFORMS. RELIGION SECONDARY. TABLE BILL OVER $16,000.00 MONTHLY.

(After the death of Julius II.) the fifty Cardinals who went into conclave, elected the young Cardinal-deacon, Giovanni dei Medici, now in the thirty-eighth year of his age. (He had been admitted to the Cardinalate when he was fourteen years old.)—*Dr. Pastor's History of the Popes, Vol. V., p. 356.*

On ascending the papal throne, March 19, A. D. 1513, (he) took the name Leo X. . Leo was a true representative of

his age. An ardent admirer of classic and humane culture, he possessed a refined taste, had a love of elegant literature, and was sincerely devoted to the arts and sciences. But, for all this, he was entirely destitute of the motives and spirit which should form the guiding principles in the life of an ecclesiastic, and was, moreover, lavishly extravagant. . . The Vatican became the resort of savans, literati, and artists. . . The work of the Lateran Council, which Louis of France now acknowledged, was again taken up where it had been left off in the fifth session, on the death of Julius II. The old question of reform was again discussed and decrees proposed which provided for a purer morality and a stricter discipline . . abolished the practice of the same person holding several ecclesiastical benefices, the possession of which would require incompatible duties; condemned the concubinage of the clergy. . . . These salutary measures were received with indifference. The evil had grown to such vast dimensions that the men of that age lacked the nerve, the vigor, and the determination to look it steadily in the face, to grapple with it, and to persevere in the struggle till it should have been crushed, or at least rendered harmless. And, of all the men of his time, Leo was perhaps least fitted, either by nature or education, to undertake and conduct to a successful issue so difficult a task.—*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 920, 921.*

To artists and scholars he was magnanimous, noble, and generous; patronizing them, not from feelings of vanity, but from taste and conviction, and as one having a practical, and thorough knowledge of what he was doing, and why he did it. The age of Augustus seemed to have again dawned upon Rome. More devoted to art than to the duties of his offices—more enamored of the charms of elegant literature than of the chaste beauty of Christian virtue—Leo pursued toward Luther a policy at once halting and ineffective. Regarding religion himself as a matter of only secondary importance, he could but ill comprehend how others should bear trials for its sake, and expose themselves to countless dangers in pushing forward its interests. His pontificate, though one of the most brilliant, was by no means the most happy, in the history of the Church. His lavish extravagance occasioned in great part the disastrous controversies of the age, and was a source of no little embarrassment to his successors in the Papacy. He

died December 1, 1521.—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 43, 44.*

(Leo) seemed either totally oblivious of, or entirely disregarded the decay that had come upon every branch of ecclesiastical discipline, and which, while it was eating into and poisoning the very life of the Church, was no uncertain token of the sad days that were soon to follow.—*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 922.*

The monthly bill for the table of Pope Leo X., the successor of Julius II., was 8,000 ducats. (See Dr. Pastor's History of the Popes, Vol. VI, p. 223.) Assuming that the value of the ducat was, as stated by the Century Dictionary, about $2.30, His Holiness spent only $18,400 per month for something to eat and drink.

Indulgences.

Indulgences were often a source of graft in the olden time, and they are a prolific source of gain to the clerical grafters of our day.

Since the abuse of Indulgences was especially horrible in the reign of Pope Leo X., I deem this the proper place to insert quotations upon the subject:

One Explanation of Decay of Spiritual Life.

The decay of spiritual life is inevitably followed by a relaxation of penitential discipline. The abuse consequent upon granting indulgences to crusaders, to those contributing to the *building of St. Peter's Church,* in Rome, and to others in commutation for similar works, modified the rigors, and eventually wrought the complete destruction of the whole penitentiary system. To the earnest zeal of the early Christian ages succeeded an incorrigible levity. The insolent sarcasm of sectaries, which grew daily more violent and offensive, tended to cool the ardor for penitential practices; and they were largely aided in their work by the lethargy and remissness of many of the clergy, who, instead of instructing the faithful, strengthening the weak, and encouraging all in works of penance, wholly neglected their priestly duties.—*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 1056, 1057.*

In Connection with Jubilees.

Plenary indulgences were first granted to the Crusaders; next, to those who took arms against *seditious heretics* and *pagans* in Northern Europe; and, finally, to places of pilgrimage, and to those who, in making the *Jubilee,* complied with the prescribed conditions. The Jubilee of the Jews, or rather a custom analagous to it, was perpetuated under the Christian dispensation, and during the closing years of every century an extraordinary throng of pilgrims might be seen in Rome. Moved by the recital of an old man, aged one hundred and seven years, who said he remembered that, just a century previous, he had witnessed similar throngs of people coming to the Holy City, Boniface VIII., in 1300, granted a plenary indulgence to all pilgrims who from penitential motives should visit the churches of St. Peter and St. Paul. Strangers were required to make these visits on fifteen and the Romans on thirty different days in the course of the year. On this occasion, two hundred thousand pilgrims gathered about the Holy Father. The interval between one Jubilee and another was reduced by Clement VI. (1343) to fifty years, by Urban VI. (1389) to thirty-three, and by Paul II. (1470) to twenty-five.

The venal spirit of the Romans could not resist the temptation of reaping from these pious gatherings a harvest of sordid gain.

Alexander of Hales is the author of the doctrine that they are drawn from the superabundant merits of Christ and His saints. . . (He) also teaches that, by the power of the Keys, indulgences may be applied by the Church to the dead as well as the living—a doctrine which *St. Thomas Aquinas* establishes by still stronger arguments.—*Dr. Alzog's Manual of Universal Church History, Vol. II., pp. 797-799.*

In Relation to Pope Nicholas V. Gold the Inspiration.

The restoration of peace to the Church, after so protracted a period of conflict and confusion, was deemed by Nicholas V. a fitting occasion for the proclamation of a Universal Jubilee. . . The obstacles presented by the war in Italy and the pestilence which followed, were not sufficient to deter the Pope from his project, and, on the 19th January, 1449, in presence of the assembled Cardinals, he solemnly imparted his benediction, after which a French archbishop read aloud the

list of all the Jubilees ever celebrated in the Church, and then proclaimed the new one. All who, during a given time, should daily visit the four principal churches of Rome—St. Peter's St. Paul's, the Lateran Basilica, and Sta. Maria Maggiore—and confess their sins with contrition, were to gain a plenary indulgence, that is to say, remission of the temporal punishments due for those sins from whose guilt and eternal punishment they had been absolved.—*Dr. Pastor's History of the Popes, Vol. II., pp. 74, 75.*

As early as the summer of 1447 the plague had broken out in Venice, and before long it had spread over a great part of Italy. In October it reached Perugia, where it raged for several years. During the hot season of 1448 the ravages of the malady (called Plague-sore), were terrible, and before the end of the year it had visited Rome. In 1449 the cry of "The plague!" again rose from city after city. France and Germany also suffered severely. But throughout the whole of the fifteenth century the destroying angel nowhere found a richer harvest than on the blood-stained soil of Italy.—*Dr. Pastor's History of the Popes, Vol. II., pp. 74, 75, foot-notes.*

The "golden year" opened on the Christmas Day of 1449. The concourse was immense. Then began a pilgrimage of the nations to the Eternal City, like that which had taken place a century before. The pilgrims flocked from every country in Europe; there were Italians and "Ultramontanes," men and women, rich and poor, young and old, healthy and sick. As Augustinus Dathus says in his history of Sienna, "Countless multitudes of Frenchmen, Germans, Spaniards, Portuguese, Greeks, Armenians, Dalmatians and Italians were to be seen hastening to Rome." . . An eye-witness likens the thronging multitudes of pilgrims to a flight of starlings or a swarm of ants. The Pope did everything in his power to render their passage through Italy easy and safe; in Rome itself he made the most extensive preparations, and especially sought to secure an adequate supply of provisions. But the pilgrims arrived in such overwhelming masses that all his efforts proved insufficient. . . Cristoforo a Soldo, chronicler of the city of Brescia, says, "A greater crowd of Christians was never known to hasten to any Jubilee. . In short people of all ranks in Christendom daily arrived in such multitudes in Rome that there were millions in the city. And this continued for the

whole year, excepting in the summer, on account of the plague, which carried off innumerable victims. But almost as soon as it abated at the beginning of the cold season the influx again commenced." The Roman chronicler Paoli di Benedetto di Cola dello Mastro has left us a description of the Jubilee. . "I recollect," he says, "that even in the beginning of the Christmas month a great many people came to Rome for the Jubilee. . Such a crowd of pilgrims came all at once to Rome that the mills and bakeries were quite insufficient to provide bread for them. And the number of pilgrims daily increased, wherefore the Pope ordered the handkerchief of St. Veronica to be exposed every Sunday, and the heads of the Apostles, St. Peter and St. Paul, every Saturday; the other relics in all the Roman churches were always exposed. The Pope solemnly gave his benediction at St. Peter's every Sunday. As the unceasing influx of the faithful made the want of the most necessary means of subsistence to be more and more pressing, the Pope granted a plenary indulgence to each pilgrim on condition of contrite confession and of visits to the churches on three days. This great concourse of pilgrims continued from Christmas through the whole month of January, and then diminished so considerably that the innkeepers were discontented, and every one thought it was at an end, when, in the middle of Lent, such a great multitude of pilgrims again appeared, that in the fine weather all the vineyards were filled with them, and they could not find sleeping-place elsewhere. . At night many of the pilgrims were to be seen sleeping beneath the porticos, while others wandered about in search of missing fathers, sons or companions; it was pitiful to see them. And this went on until the Feast of the Ascension, when the multitudes of pilgrims again diminished, because the plague came to Rome. Many people then died, especially many of these pilgrims; all the hospitals and churches were full of the sick and dying, and they were to be seen in the infected streets falling down like dogs. Of those who with great difficulty, scorched with heat and covered with dust, departed from Rome, a countless number fell a sacrifice to the terrible pestilence, and graves were to be seen all along the roads even in Tuscany and Lombardy." —*Dr. Pastor's History of the Popes, Vol. II., pp. 76-78, 83, 84.*

"The court of Rome," writes the envoy of the Teutonic Order, "is sadly scattered and put to flight; in fact, there is no Court left. One man embarks for Catalonia, another for

Spain, everyone is looking for a place where he may take refuge. Cardinals, bishops, abbots, monks, and all sorts of people, without exception, flee from Rome as the apostles fled from our Lord on Good Friday. Our Holy Father also left Rome on the 15th July, retreating from the pestilence. . . His Holiness goes from one castle to another, with a little Court and very few attendants, trying if he can find a healthy place anywhere. He has now moved to a castle called Fabriano, in which he spent some time last year, and has, it is said, forbidden, under pain of excommunication, loss of preferment and of Papal favour, that any one who has been in Rome, whatever his rank, should come within seven miles of him, save only the Cardinals, a few of whom, with four servants, have gone to the said castle and are living there." Even in the previous year the Pope had, on the outbreak of the plague, fled from Rome with some few members of the Court and gone first to the neighborhood of Rieti, and then to the castle of Spoleto, whence he was driven by the malady. . Poggio mockingly declared that the Pope wandered about after the manner of the Scythians.—*Dr. Pastor's History of the Popes, Vol. II., pp. 86, 87.*

When the pestilence ceased with the first cold of winter the Pope returned to Rome. Pilgrims again began to pour in. . . "So many people came to Rome," according to an eye-witness, "that the city could not contain the strangers, although every house became an inn. Pilgrims begged, for the love of God, to be taken in on payment . . of a good price, but it was not possible. They had to spend the nights out of doors. Many perished from cold; it was dreadful to see. Still such multitudes thronged together that the city was actually famished. . If you wanted to go to St. Peter's it was impossible on account of the masses of men that filled the streets. . . All Rome was filled so that one could not go through the streets." —*Dr. Pastor's History of the Popes, Vol. II., pp. 88, 89.*

"Perhaps," says the chronicle of Forli, "it may have been in order to moderate the Pope's joy at the unwonted and extraordinary concourse of pilgrims, and to preserve him from pride, that an event was fated to occur which caused him the deepest sorrow." A very beautiful German lady of rank, who had undertaken the pilgrimage to Rome, was, in the district of Verona, set upon and carried away by soldiers. Sigismondo

Malatesta of Rimini was generally looked upon as the instigator of this crime, which caused great excitement in Italy, but notwithstanding the careful inquiries at once set on foot by the Venetians, the mystery was never cleared up. The disaster was all the more distressing to the Pope, inasmuch as *it was calculated to deter many rich* and distinguished personages from setting forth on a journey which was already deemed in itself most perilous.—*Dr. Pastor's History of the Popes, Vol. II., pp. 95, 96.*

"Immense sums of money poured into Rome during the Jubilee Year, especially at its beginning and at its close, when the concourse of pilgrims was greatest. A chronicler mentions four classes as chiefly benefited: First, the money-changers; secondly, the apothecaries; thirdly, the artists who painted copies of the holy handkerchief; and fourthly, the inn-keepers. . . . On this occasion, as in previous Jubilees, the pilgrims brought an immense number of offerings. Manetti, the Pope's biographer, says that an exceedingly large quantity of silver and gold found its way into the treasury of the Church, and Vespasiano da Bisticci tells us that Nicholas V. was able to deposit a hundred thousand golden florins in the bank of the Medici alone. From the chronicle of Perugia we learn that money was dear at this time, and could only with difficulty be obtained, because "it all flowed into Rome for the Jubilee." The *Pope thus became possessed of the resources necessary for his great schemes, the promotion of art and learning;* the poor also had a share of the wealth.—*Dr. Pastor's History of the Popes, Vol. II., p. 102.*

The experience of all Christian ages has shown that pilgrimages of clergy and laity to the tombs of the Apostles at Rome are a most effectual means of elevating and strengthening the Catholic life of nations, and of uniting them more closely to the Holy See. (Dr. Pastor's History of the Popes, Vol. II., p. 103).

I will leave it to my readers to reconcile the *last* with the two following quotations from Dr. Pastor:

The concourse of Jubilee pilgrims, which commenced on Christmas Day (1474) did not at first equal the expectations entertained. . . Respect for the clergy had been much shaken by former experiences.—*Dr. Pastor's History of the Popes, Vol. IV., p. 280.*

Of Italian pilgrims one of the most notable was Elizabetta Gonzaga. . . She went incognito (to Rome during the Jubilee of Pope Alexander VI. in 1500) with one or two attendants, and only remained a few days, merely long enough to gain the Indulgence. This lady, and numbers of other women, were only brought to Rome—where they must have seen so much to grieve them—by genuine piety. What the German knight, A. von Harff, thought, in the year 1497, of the Rome of the Borgias has already been told. A similar impression is conveyed in the words of a Rhinelander who had been in Cardinal Briconnet's service, retailed by Vettori. "If you ask me why I left Rome, I answer that we Rhinelanders are good Christians, and have read and heard that the Christian faith has been founded on the blood of the martyrs, and good morals and many miracles, so that it would be impossible for any one who lived here to become an unbeliever. But I spent several years in Rome and saw the lives led by the Prelates and dignitaries, and had I staid there any longer I should have been in danger not only of losing my faith, but of becoming an Epicurean and doubting the immortality of my soul."—*Dr. Pastor's History of the Popes, Vol. VI., p. 151.*

In Relation to Pope Alexander VI. Gold Again.

Receipts from the Jubilee . . Sigismondo says, former Popes such as Nicholas V. and Sixtus V. . . employed in restoring and adorning the churches of Rome. . . In December (1500) the Jubilee in Rome was prolonged until the Feast of the Epiphany and extended first to the whole of Italy, and then to the whole of Christendom. According to these Bulls, all Christians living at a distance from Rome might, in the following year, gain the great Indulgence without visiting the city, by fulfilling certain conditions and paying a certain sum. The Pope left all moneys collected in Venetian territory in the hands of the Republic for the war against the Turks. The same thing was done in Poland, though there the money was not employed for the purpose specified. In Italy, Cæsar (Borgia, son of Pope Alexander VI.) had the effrontery to appropriate the jubilee moneys on his own authority. The Florentine historian Nardi relates how his emissaries appeared in Florence and demanded the money in the Jubilee chest, "to enable him to pay the soldiers who were plundering us, and it was no small sum." The knowledge that these things

were done goes a good way towards explaining the resistance which those who were commissioned to preach the Jubilee Indulgences met with in Switzerland as well as in Germany. Cardinal Peraudi had to put up with all sorts of harassing restrictions in the (German) empire, and to undertake that all the money there collected should be handed over untouched to the administration for the Crusade.—*Dr. Pastor's History of the Popes, Vol. VI., pp. 152-154.*

Indulgence Graft and Luther.

Dr. Pastor will, perhaps, treat at length the subject of Indulgences in his forthcoming volumes; I wish they were now in print. He has already said, and I have just quoted it, "According to these Bulls, all Christians living at a distance from Rome might, in the following year, gain the great Indulgence without visiting the city, by fulfilling certain conditions and *paying a certain sum.*" The gravest abuses characterized the procuring of Indulgences, and the handling of the receipts. Dr. Pastor himself says, and I have already so quoted him, that certain Jubilee or Indulgence moneys were misappropriated, and that "the knowledge that these things were done goes a good way towards explaining the resistance which those who were commissioned to preach the Jubilee Indulgence met with in Switzerland as well as in Germany." (See again Dr. Pastor's History of the Popes, Vol. VI., pp. 152-154). Let us see what Catholic historians have to say on our present topic!

It was at this time (about 1512) that Indulgences were published in Germany by the authority of the munificent and splendid Leo. X., the proceeds of which were to be applied to the building of St. Peter's Basilica in Rome, commenced by Julius II. The office of publishing the indulgences was given to the Elector *Albert,* a prince of the house of Brandenburg, Archbishop of *Mentz* and Madgeburg, and administrator of the diocese of Halberstadt, who was as extravagant and as fond of magnificent displays as Leo himself. Albert selected the Dominican *Tetzel of Leipsic* to preach the indulgences to the people of his diocese. A ripe scholar and a fine

popular speaker, Tetzel proclaimed the efficacy of indulgences in language at once ardent and energetic, which while at times sufficiently offensive to call forth expressions of hostility against both the man and his mission, was by no means so intemperate or extravagant as his enemies would have us believe. As the civil and ecclesiastical authorities had but recently enacted measures restricting the sale of indulgences, the recent publication of them gave no little offense. In the year 1500, the electoral princes entered a protest against their publication, and enacted in 1510 that sums of money arising from this source should not be sent out of the country. The emperor Maximilian was at special pains to see that the latter provision was faithfully executed. *John, Bishop of Meissen*, had also issued a prohibition, cautioning any one in his diocese against receiving the preachers of indulgences; and a similar prohibition had been published in the diocese of Constance. Luther, therefore, was not the first to protest against the flagrant abuses incident to putting indulgences on sale; but had he been, no blame could have attached to him, for he would have been only exercising a right which he had in virtue of his offices of preacher, confessor, and doctor of theology. So also, when, by the advice of his friends, he affixed his famous ninety-five propositions to the doors of the church attached to the castle of Wittenberg, on the Vigil of All Saints (October 31, 1517), he did no more than what was sanctioned by the usage of that age. It would seem that he might claim the greater right to do so, inasmuch as he openly proclaimed the doctrine of indulgences, saying in his seventy-first proposition: "Whosoever speaks against the truths of papal indulgences, let him he anathema;" and protested that it was not his wish or purpose to say aught against Holy Writ or the teachings of the Popes and the Fathers of the Church. No fault, therefore, could be found with him for having denounced whatever was really extravagant and excessive in the preaching of indulgences, and for having called for some authoritative settlement of the question, of which, as he afterward confessed, "he knew no more at that time than those who came to inquire of him." That he was sadly in need of some elementary instruction on the nature of indulgences, their conditions and effects, is painfully evident from the grotesque character and intemperate language of many of his propositions. In his twenty-ninth proposition Luther asks:

"Who knows if every soul would desire to be delivered from purgatory?" Again, in his eighty-second: "Why does not the Pope, since he may open heaven to so many for a few wretched florins, of his sacred charity empty purgatory of the suffering souls confined there?"—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 10-13.*

The great applause that greeted the appearance of Luther's propositions revealed the intense indignation everywhere evoked by the abuse of indulgences. Within the short interval of two months, they were known in almost every country of Europe.—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 14, 15.*

That no one might have a pretext to plead ignorance of the true teaching of the Roman Church on indulgences, Leo, in a bull issued November 9, 1518, and beginning *Cum post-quam,* gave the fullest instruction on the doctrine, and threatened such as should gainsay it with excommunication *latæ sententiæ.* About the same time, the Pope sent the accomplished Saxon, *Charles of Militz,* to Germany, for the two-fold purpose of decorating the Elector Frederic with the golden rose and the securing him in the interest of the Holy See; and of restraining Luther by peaceful measures until such time as the German bishops should have put an end to the quarrel. The Apostolic nuncio while traveling through Germany heard much complaint of the evil effects of Tetzel's preaching, and in consequence sharply rebuked the Dominican for indiscreet zeal. Tetzel took the reprimand so much to heart that he withdrew to a monastery, fell sick, and died, it is said, of grief, July 14, 1519.—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 20, 21.*

The bull *"Exsurge Domine et judica causam tuam,"* was issued June 15, 1520, in which forty-one propositions, extracted from the writings of Luther, were condemned, his works ordered to be burnt wherever found, and he himself excommunicated if he should not have retracted at the expiration of sixty days. The Pope exhorted and prayed him and his followers by the Blood of Christ, shed for the redemption of man and the foundation of the Church, to cease to disturb the peace of the spouse of Christ, to destroy her unity, and outrage her sacred and unchangeable truths. But should he disregard these entreaties, refuse to avail himself of this pater-

nal kindness and tenderness, and persist in his errors, he was declared excommunicate, liable to the penalties attached to the crime of heresy, and all Christian princes were instructed to apprehend him and send him to Rome. The execution of this Bull was given to the Papal Legates, Carraccioli and Aleandro, and to these Dr. Eck was joined. That one like Eck, holding no superior rank as a churchman, should have been made a member of this commission of itself gave no little offense. But apart from this, he had been and was still Luther's most formidable and implacable enemy; and he was now the bearer of his sentence.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 33.*

The Elector of Saxony, who had come as far as the Rhine to welcome the Emperor on his arrival, had a conference with Erasmus ("the guest of popes and princes") at Cologne, in the course of which the latter gave it as his opinion that Luther's fault chiefly consisted in his having aimed a blow at the tiara of the Pope and the bellies of the monks.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 35.*

Luther, now spurning papal prohibitions, and notably that of Paul II. in the bull *Exsecrabilis,* and without waiting for an answer from Leo, appealed (November 17, 1520), on the authority of the decrees of Constance, declaring a Council superior to the Pope, from the Holy See to an Ecumenical Synod; after having previously published on the 4th of the same month his violent protest "Against the Execrable Bull of Antichrist." Not content with these bold and aggressive acts, he went still further, and on December 10, 1520, having called together the students of the University and the inhabitants of Wittenberg at the Elster or Eastern Gate of the city, where fagots had been heaped up, ready to set fire to, he appeared bearing the bull of Leo, printed in characters large enough to be seen by all present. The Body of Canon Law, many scholastic and casuistical works, the controversial writings of Eck and Emser, were first cast into the flames, after which Luther flung the Pope's bull into the pile, exclaiming: "Thou hast disturbed the Lord's Holy One, therefore shalt thou be consigned to fire eternal." . . On the following day he addressed the students saying: "It is now full time that the Pope himself were burned. My meaning is that the Papal Chair, its false teachings and abominations, should be committed to the flames." The Emperor, sensible that matters

were going from bad to worse, convoked his first diet at Worms.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 36.*

The Emperor had at first intended to summon Luther before the diet. Aleandro (Papal Legate) objected, because to submit to the discussion of a secular court questions which had been already disposed of by the Holy See and their author excommunicated, he regarded as disgraceful. . He demanded that the provisions of the bull against Luther should be fully carried out (January 3, 1521). . . The States, however, refused to yield to Aleandro's demand; for having themselves brought forward one hundred and one grievances touching abuses in ecclesiastical affairs, they were unwilling to condemn Luther without a hearing. Moreover, George, Duke of Saxony, a determined enemy of Luther's, brought before the diet *twelve specific complaints,* including some against the abuse of indulgences and the lax morals of the clergy. He also strenuously advocated the holding of an Ecumenical Council.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 37.*

Luther went before the imperial diet (at Worms), where the Emperor was present, on the 17th and 18th of April (1521). On the former of these days, *John von Eck,* Chancellor to the Archbishop of Treves (and a member of the papal commission), pointing to close upon twenty volumes placed upon a table near by, asked Luther, first, if he acknowledged himself the author of these writings published under his name; and, secondly, if he was willing to retract the teachings contained therein. After hearing the titles of the books read, Luther, in answer to the first question, admitted their authorship, but requested time for consideration before answering the second. A day was given him to prepare his reply, and on the morrow the Chancellor again asked him if he would retract. Luther was evasive. The Chancellor pressed for a categorical answer. "Will you or will you not retract?" said he, addressing him. Luther replied: "Inasmuch as it is certain that both Popes and Councils have time and again fallen into error, and denied at one time what they had affirmed at another, I can not bring myself to put faith in them. My conscience is captive to the words of God, and unless I shall be convicted of error by Scripture proof or by plain reason, I

neither can nor will retract anything. God help me. Amen." . . On the 26th of May when many of the States had already, as it seemed unadvisedly, withdrawn from the diet, an imperial decree drawn up by Aleandro, and dated May 8th, placing Luther under *the ban of the Empire,* was signed by the Emperor, and officially promulgated. . The decree commanded all persons, under severe penalties, to refuse hospitality to Luther; to seize his person, and deliver him up to the officers of the Empire, and to commit his writings to the flames. . It was now very generally believed that there was an end of the heresy; that the last act of the tragedy had been performed, but a few far-seeing men thought otherwise, and predicted that the storm, far from having spent itself, was still gathering strength. "There is, as some think, an end of the tragedy," wrote the Spanish courtier, Alphonso Valdez, to his friend Peter Martyr, "but as for myself I am fully convinced that the play is only opening, for the Germans are highly incensed against the Holy See." . . . The edict of Worms was feebly executed if at all. It was coldly received by the representatives of the States of Germany, who had been industriously taught to believe that this theological quarrel was no more than *a struggle against Rome,* in the destruction of whose claims they fancied they saw the realization of wild dreams and delusive hopes. (Foot-note): When the Papal Legate, Chieregati, remarked that if Hungary should be lost, Germany would also pass under the yoke of the Turk, the malcontents replied: "We had much rather be under the Turk than under you, who are the last and greatest of God's enemies, and are the very slave of abomination."—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 38, 40, 41.*

On *"The General Causes of the Rapid Spread of Protestantism"* Dr. Alzog says, among other things:

Luther's efforts received a color of recognition and support from the serious complaints which had been made in general councils, with a view to the correction of existing abuses. Many well-meaning bishops had spoken out in no faltering terms against abuses of every kind, and chiefly against those of indulgences; and hence when Luther reëchoed their language, he was listened to with approval.—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 291, 292.*

(Germany was) abandoned to the heresy of Luther chiefly through the ignorance and immorality of the clergy.—*History of St. Ignatius De Loyola, founder of the Jesuits, by Father Daniel Bartoli, Vol. II., p. 369.*

Hadrian VI., 1523-1534.

The Reverse of Leo X. Sincerely Religious. Admits Corruption of Priests, Prelates and Popes. Inaugurates Reforms. Assails Luther. German States List 101 Grievances against Rome. Poisoned?

The character of Hadrian was quite the reverse of that of his predecessor, Leo X. Sincerely and deeply religious, a true priest, of simple tastes and grave manners, he had in a certain sense a horror of the art treasures of ancient Rome, regarding them as in a measure tending to revive the idols of paganism. His dislike of them, which was emphatic and outspoken, gave great offense to the Romans, who, besides taking an enthusiastic pride in the reign of Leo X., had financial reasons for encouraging the love of pagan art which that reign had called forth. The oft-repeated words of Hadrian, that "he would have priests for the adornment of churches, not churches for the adornment of priests," expressed a line of action with which the Romans had little or no sympathy. The growing discontent reached its height when the Pope, through his legate, Chieregati, Bishop of Teramo, *publicly proclaimed at the Diet of Nürnberg,* that, "impelled alike by inclination and duty, he would put forth his best energies to bring about all needful reforms, beginning with the papal household, the primary source of the evils afflicting the Church, to the end, that, as corruption had infected high and low, all might mend their lives, and make sure their salvation." But while thus frankly avowing the faults of the papacy, and promising the correction of these and other abuses, the Pope soon learned that it was not in his power to hasten the march of events, or to shorten the time necessary to such a work. Fully persuaded that only the ignorant could be led astray by the crude and irrational teachings of Luther, and that the revolt against the old faith was to be mainly ascribed to the burdens and hardships endured by the bulk of the people, he entertained the hope that this frank avowal of the existence of evil and the promise of its correction, coming from the common father of Christendom, would have the effect of allaying popu-

lar discontent, of conciliating and inspiring confidence in the minds of all. In this frame of mind he pressed the Diet to take prompt and vigorous measures against Luther, "For," said he, with prophetic foresight, "the revolt, now directed against the spiritual authority, will shortly deal a blow at the temporal also." The words of the Pontiff were ill received by the Diet, and his warning unheeded; his frank avowal of the shortcomings of the papacy gave occasion to exhibitions of unseemly triumph, and his promise of reform was interpreted as an acceptance of defeat. The hundred and one grievances against the Holy See were again taken up; and the convocation of an ecumenical council, to convene in some city in Germany, imperiously demanded; which should, in the first instance, provide for the general well-being of the Church, and, this accomplished, settle the Lutheran controversy. Thus far, said the assembled States, it has been found impossible to enforce the edict placing Luther under the ban of the Empire, from fear of a popular insurrection. However, they falteringly added, every effort will be put forth to prevent the propagation, either orally or in writing, of the new doctrines, until such time as the council shall have convened; and to sustain the authority of such bishops as shall punish married ecclesiastics with *canonical* penalties. The Nuncio, clearly perceiving that the temper of the States was hostile to Rome, and mortified at the ill success of his mission, withdrew from the Diet; and Hadrian, equally cognizant of their sinister designs, gave expression to his sorrow in words of reproachful tenderness, in which, while laying bare the deep and intense grief that crushed his paternal heart, he seemed to take upon himself the responsibility of all the faults committed by his predecessors. Hadrian, however, did more than utter words of complaint. Desirous of putting an end to the system of wasteful extravagance that had grown up under his predecessors, he dismissed a large number of useless functionaries, thereby exciting against himself a spirit of intense hostility. To add to the bitterness of his grief he learned that his efforts to defend the island of Rhodes (December 25, 1522) against the assaults of the Turks, had proved unsuccessful. The disastrous issue of all his most cherished projects was too much for the tender heart of the holy Pontiff, and he gradually sunk under the weight of accumulated sorrows. "How sad," said he in his last moments, "is the condition of a Pope

who would do good but can not." On the very day of his death (September 14, 1523), the Romans gave expression to unseemly joy, in a coarse inscription placed above the door of his attending physician. (Dr. Alzog omits giving this inscription.) (Foot-note:) The epitaph composed by his friends, and inscribed on his tomb, does him justice: "Here lies Hadrian VI., who held that to rule is the greatest of misfortunes."—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 44-47.*

The inscription placed above the physician's door was this: "To the liberator of his country." Did the physician poison the good Pope, Hadrian VI.?

Paul III., 1534-1549.

Trafficked in his Sister's Shame.

(His sister was a mistress of Pope Alexander VI.) Rumors of this scandalous connection penetrated into Germany; and, later, it came to be so universally believed that Paul III. was openly taunted with the way in which his Cardinalate had come to him.—*Dr. Pastor's History of the Popes, Vol. V., pp. 416-418.*

In other words, Paul III. secured his Cardinal's hat by winking at his sister's adultery with Pope Alexander VI.

In 1538 the Pope, Paul the Third, published a bull of excommunication and deposition against Henry the Eighth.—*Green's History of the English People, Vol. II., p. 194.*

Henry the Eighth was the King of England under whom the Protestant Church of England came into existence. He had written a bitter attack upon Martin Luther, and for this service he received from Pope Leo X. the title "Defender of the Faith." At a later time he determined to divorce his Queen, Catherine of Aragon, and marry Anne Boleyn, but the Holy See would not dissolve the marriage. The King would not abandon his purpose, and out of this clash came the separation of the English nation from the See of Rome, and the formation of the Church of England.

Catholic writers never tire of asserting that the Church of England owes its origin to the adultery of Henry the Eighth, who was excommunicated by Paul III., but they are discreetly silent about the fact that Paul III. obtained his ecclesiastical preferment by winking at his own sister's adultery with Pope Alexander VI.

INNOCENT X., 1644-1655.

Lady Olympia.

There was another and more serious subject of complaint against Innocent, namely, the influence which, it was well known, Olympia Maldachina, his brother's widow, exercised in the affairs of the Church. While it is a fact, admitted on all hands, that his morals were above reproach, his conduct in this particular cannot be wholly excused.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 368.*

It is not "admitted on all hands that his morals were above reproach."

ALEXANDER VII., 1655-1667.

Nepotism. Extravagance.

He called his grasping relations to Rome, and when he appeared in public it was with a pomp and splendor such as had never before been witnessed or even thought of in that city of magnificent displays. . . Alexander erected many magnificent structures, which largely contributed to the embellishment of Rome. . The costliness of these and other improvements, together with the rapacity of his relatives, exhausted his resources, and led to financial embarrassment.—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 479, 481.*

ALEXANDER VIII., 1689-1691.

Nepotism.

The memory of Alexander has unfortunately suffered much from the misconduct of his nephews, to whom, on account of his advanced age, he allowed a large share in the government.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 484.*

Benedict XIII., 1724-1730.

A Reforming Pope. Clerical Corruption.

Shortly after his election he published various sumptuary regulations, restricting the luxurious habits of the cardinals, prescribing modesty of dress to the clergy, etc. A council convoked by him in the Lateran palace (1725) made many wise enactments for the suppression of scandals and abuses. Benedict was unfortunate in taking into his confidence Cardinal Coscia, by whose simulated piety he was deceived, and by whose abuse of power and influence the Church was dishonored and he himself enriched.—*Dr. Alzog's Manual of Universal Church History, Vol. III., pp. 487, 488.*

Benedict XIV., 1740-1758.

Disordered Finances.

He at once applied himself to restore the finances from the disordered condition into which they had fallen, owing to the *extravagance into which Benedict XIII. had been driven* by Cardinal Coscia, and the enormous sums expended by Clement XII. on public buildings.—*Dr. Alzog's Manual of Universal Church History, Vol. III., p. 489.*

Pius IX., 1846-1878.

An Infidel Secretary of State.

Cardinal Antonelli was Secretary of State for Pius IX. When he was dying he refused the sacraments, saying that he never believed in their efficacy. He said he had served the Pope faithfully in his official capacity, but that he did not believe in the spiritual powers claimed by the Church.

After his death his wife and children came forward and claimed his estate and got it.

Pius X., 1903—

The Cardinals.

In *The Catholic Citizen,* published at Milwaukee, Wisconsin, in its issue of July 16, 1904, appeared the following on its front page:

Cardinals' Income Cut.

Ever since he succeeded the late Pope Leo, Pius X. has tried to cut down the expenses of the Holy See, a policy which has made him anything but popular amongst the cardinals of Rome.

A few days ago he announced his intention of cutting off an annual amount of 23,000 francs which it had been customary to pay to every cardinal residing in Rome. The majority of these cardinals have various other sources of income besides their residences, which are paid for by the Church.

Pope Pius X. now intends to have all the cardinals reside in the Vatican proper, where there is ample room, and in this way save the high rental which now has to be paid for mansions for the cardinals in the city of Rome.

Several of the cardinals are protesting against this, and say that it would not be proper for them all to live in the same building, as it would detract from their dignity, and also object to the cutting down of their income.

A very prominent cardinal said: "It costs about 35,000 francs to be made a cardinal, and many a cardinal has died without succeeding in paying off debts which he has incurred to meet this expense."

The above, it will be noted, is from a *Catholic* authority. Why should it cost "35,000 francs (about $8,000.00) to be made a cardinal"? Why should they live in mansions and not in the Vatican? Why should they object to cutting down the expenses of the Holy See?

Many of the Princes of the Church to-day are best described in the words used by Dr. Alzog, the great Catholic historian, concerning prelates of an olden time:

They are vain and arrogant courtiers, lovers of fine living and pompous display, and much given to usury; they make their faith subservient to schemes of worldly wealth and ambition, and entirely neglect the care of their churches; they visit the great ones of the world and the wealthy, but seldom the poor and the lowly; they have neither simplicity, love of God, nor chastity, and the celebration of Holy Mass and the preaching of the Word of God have ceased to be objects of their solicitude; in short, their entire life is one uninterrupted

scandal.—*Dr. Alzog's Manual of Universal Church History, Vol. II., p. 929.*

THE VATICAN ASSAILS AMERICANISMS.

The Declaration of American Independence asserts human equality: Rome denies it. The Constitution of the United States proclaims the sovereignty of the people; it prohibits any union of Church and State; and it guarantees freedom of conscience, freedom of speech and freedom of the press. Rome repudiates the sovereignty of the people; She demands the union of Church and State, and proclaims Herself to be the Church to the exclusion of all others; and she condemns freedom of conscience, freedom of speech and freedom of the press. The non-sectarian public school has become an American institution, and is championed by the vast majority of the American people. "The little red schoolhouse" represents an Americanism just as much as any one of the constitutional provisions which I have named. Rome condemns the non-sectarian school and asserts that the control of the education of the nation's youth belongs solely to Her. The United States Constitution has been regarded by the fathers and builders of American institutions as a priceless document, and not only a boon to Americans but a blessing to mankind: Rome condemns liberties which the Constitution of the United States guarantees. Does the parochial school teach these Americanisms or Vaticanisms?

If it teaches these Americanisms it is false to Rome: if it teaches these Vaticanisms it is false to America.

That my readers may see that I am not misstating these Americanisms or Vaticanisms I now show the *former* by excerpts from the charters of American liberties, recognized American history, and the most solemn declarations of each occupant of the American Presidential Chair; and the *latter* by excerpts from the Encyclical Letters of Leo XIII.

Americanisms.

Human Equality.

I quote the following from the *Declaration of American Independence:*

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. (Ridpath's History of the United States, 1889, p. 736.)

The great American historian, George Bancroft, honored at his death by the half-masting of "the flags of all the Executive Departments at Washington," "as an expression of the public loss and sorrow," and called by the President *"One of the most distinguished Americans,"* as appears from page 164, volume IX of the "Messages and Papers of the Presidents," has this to say about the Declaration of Independence:

. This immortal state paper was "the genuine effusion of the soul of the country at that time," the revelation of its mind, when, in its youth, its enthusiasm, its sublime confronting of danger, it rose to the highest creative powers of which man is capable. The bill of rights which it promulgates is of rights that are older than human institutions, and spring from the eternal justice. Two political theories divided the world: one founded the commonwealth on the advantage of the state, the policy of expediency, the other on the immutable principles of morals; the new republic, as it took its place among the powers of the world proclaimed its faith in the truth and reality and unchangeableness of freedom, virtue and right. The heart of Jefferson in writing the declaration, and of congress in adopting it, beat for all humanity; the assertion of right was made for the entire world of mankind and all coming generations, without any exception whatever; for the proposition which admits of exceptions can never be self-evident. (Bancroft's History of the United States, Vol. IV, p. 450.)

The Sovereignty of the People.

I quote as follows from the *Constitution of the United States:*

We, the People of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of North America. (Ridpath's History of the United States, p. 745).

Freedom of Conscience, Speech and Press.

The First Amendment to the Constitution reads as follows:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances. (Id. p. 753.)

This Amendment was ratified December 15, 1791, but a few months following the ratification of the Constitution itself by the several States.

This is what Rev. P. A. Baart, a Roman Catholic canonist and author, says in his "*Tenure of Catholic Church Property in the United States of America:*"

Section 19. Each of the thirteen colonies, before the revolution of 1776, recognized some form of Protestantism as its state church, and several levied taxes for the support of the authorized worship. To prevent contention, the constitution of the United States, in its first amendment, prohibits the recognition of a state religion, though it intends that all forms of Christianity shall be protected from disturbance in worship and in property. Because of this constitutional prohibition, the government of the United States does not recognize the Catholic Church as such, nor can the Church as such become incorporated.

History of the Establishment of Freedom of Conscience in America.

In the History of the United States by George Bancroft, "the author's last revision," 1888, there is a special chapter on the "Constitution of the States." Each American State, of course, has its own Constitution, which embodies the principles of the Constitution of the Federal Government, or contains nothing antagonistic to them. In his history Mr. Bancroft writes concerning the Constitutions of our *original* States. He says:

For more than two centuries the humbler Protestant sects had sent up the cry to heaven for freedom to worship God. To the panting for this freedom half the American states owed their existence, and all but one or two their increase in free population. The immense majority of the inhabitants of the thirteen colonies were Protestant dissenters; and, from end to end of their continent, from the rivers of Maine and the hills of New Hampshire to the mountain valleys of Tennessee and the borders of Georgia, one voice called to the other that there should be no connection of the Church with the State, no establishment of any one form of religion by the civil power; that "all men have a natural and unalienable right to worship God according to the dictates of their own consciences and understandings." With this great idea the colonies had travailed for a century and a half; and now, not as revolutionary, not as destructive, but simply as giving utterance to the thought of the nation, the states stood up in succession, in the presence of one another and before God and the world, to bear their witness in favor of restoring independence to conscience and the mind. The establishment of liberty of conscience, which brought with it liberty of speech and of the press, was, in the several states, the fruit not of philosophy, but of the love of Protestantism for the open (Bible). . . But from the beginning the Church no longer formed a part of the State; and religion, ceasing to be a servant of the government or an instrument of dominion, became a life in the soul. Public worship was voluntarily sustained. Nowhere was persecution for religious opinion so nearly at an end as in America, and nowhere was there so religious a people. (Bancroft's History of the United States, Vol. V., pp. 119-122.)

AMERICANISMS ENUNCIATED BY ALL OF THE AMERICAN PRESIDENTS.

From the beginning of our Government until the present year (1904) twenty-five different men have filled the Presidential Chair.

They each entered upon the discharge of the grave duties of the Chief Magistracy under the sanction of a solemn oath to support and defend the Constitution of the Nation. Their messages to Congress and proclamations abound in references to fundamental Americanisms. From this long line of distinguished American patriots, I quote:

GEORGE WASHINGTON, "the Father of his Country,"—president 1789-1797.

Resist any Innovation upon American Principles.

Toward the preservation of your Government and the permanency of your present happy state, it is requisite not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretext. One method of assault may be to effect in the forms of the Constitution alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. (Messages and Papers of the Presidents, Vol. I., p. 218.)

JOHN ADAMS, second president, 1797-1801.

Venerates the Constitution.

I first saw the Constitution of the United States in a foreign country. Irritated by no literary altercation, animated by no public debate, heated by no party animosity, I read it with great satisfaction, as the result of good heads prompted by good hearts, as an experiment better adapted to the genius, character, situation, and relations of this nation and country than any which had ever been proposed or suggested. (Id. Vol. I., p. 229.)

THOMAS JEFFERSON, third president, 1801-1809, and the idol of the Democratic Party.

Freedom of Conscience and Press.

(He enumerates what he deems the essential principles of our government, and in the list are) the diffusion of information and arraignment of all abuses at the bar of the public reason; freedom of religion; freedom of the press. . . These principles form the bright constellation which has gone before us and guided our steps through an age of revolution and reformation. The wisdom of our sages and the blood of our heroes have been devoted to their attainment. They should be the creed of our political faith, the text of civic instruction, the touch-stone by which to try the services of those we trust; and should we wander from them in moments of error or alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty and safety. (Id. Vol. I., pp. 323, 324.)

JAMES MADISON, fourth president, 1809-1817.

Free Conscience and Free Press.

To support the Constitution, which is the cement of the Union, as well in its limitations as in its authorities; . . to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy the other salutary provisions in behalf of private and personal rights, and of the freedom of the press; . . to favor the advancement of science and the diffusion of information as the best aliment to true liberty—as far as sentiments and intentions such as these can aid the fulfillment of my duty, they will be a resource which cannot fail me. (Id. Vol. I., pp. 467, 468.)

JAMES MONROE, fifth president, 1817-1825,— the author of the "Monroe Doctrine."

Equality. Sovereignty of the People.

In this great nation there is but one order, that of the people, whose power, by a peculiarly happy improvement of the representative principle, is transferred from them, without impairing in the slightest degree their sovereignty, to

bodies of their own creation, and to persons elected by themselves, in the full extent necessary for all the purposes of free, enlightened, and efficient government. (Id. Vol. II., p. 93.)

JOHN QUINCY ADAMS, sixth president, 1825-1829.

No Union of Church and State.

In 1825, referring to the Congress of American nations to be assembled at Panama, he wrote:

There is yet another subject upon which, without entering into any treaty, the moral influence of the United States may perhaps be exerted with beneficial consequences at such a meeting—the advancement of religious liberty. Some of the southern nations are even yet so far under the dominion of prejudice that they have incorporated with their political constitutions an exclusive church (the Roman Catholic), without toleration of any other than the dominant sect. The abandonment of this last badge of religious bigotry and oppression may be pressed more effectually by the united exertions of those who concur in the principles of freedom of conscience upon those who are yet to be convinced of their justice and wisdom than by the solitary efforts of a minister to any one of the separate Governments. (Id. Vol. II., p. 319.)

ANDREW JACKSON, seventh president, 1829-1837.

Free Conscience and Free Press.

As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and of property, liberty of conscience and of the press, it will be worth defending. (Id. Vol. II., p. 438.)

MARTIN VANBUREN, eighth president, 1837-1841.

The People the Source of Power. Church and State.

The national will is the supreme law of the republic. (Id. Vol. III., p. 380.)

It was reserved for the American Union to test the advantages of a government entirely dependent on the continual exercise of the popular will, and our experience has shown that it is as beneficent in practice as it is just in theory. . . In no country has education been so widely diffused. . . All

forms of religion have united for the first time to diffuse charity and piety, because for the first time in the history of nations all have been totally untrammeled and absolutely free. (Id. Vol. III., p. 484.)

WILLIAM HENRY HARRISON, ninth president, March 4 to April 4, 1841.

No Government by Divine Right. Free Conscience, Speech and Press.

The broad foundation upon which our Constitution rests being the people—a breath of their's having made, as a breath can unmake, change, or modify it—it can be assigned to none of the great divisions of government but to that of democracy. . . We admit of no government by divine right, believing that so far as power is concerned the Beneficent Creator has made no distinction amongst men; that all are upon an equality, and that the only legitimate right to govern is an express grant of power from the governed. . . The boasted privilege of a Roman citizen was to him a shield only against a petty provincial ruler. . . Far different is the power of our sovereignty. It can interfere with no one's faith, prescribe forms of worship for no one's observance, inflict no punishment but after well-ascertained guilt under rules prescribed by the Constitution itself. These precious privileges, and those scarcely less important of giving expression to his thoughts and opinions, either by writing or speaking, unrestrained but by the liability for injury to others, and that of a full participation in all the advantages which flow from the Government, the acknowledged property of all, the American citizen derives from no charter granted by his fellow-man.

The maxim which our ancestors derived from the mother country that "freedom of the press is the great bulwark of civil and religious liberty" is one of the most precious legacies which they have left us. (Id. Vol. IV., pp. 6-20.)

JOHN TYLER, tenth president, 1841-1845.

Popular Sovereignty. Foreigners Must Become Americanized. Personal Liberties.

The institutions under which we live, my countrymen, secure each person in the perfect enjoyment of all his rights.

The spectacle is exhibited to the world of a government deriving its powers from consent of the governed and having imparted to it only so much power as is necessary for its successful operations. (Id. Vol. IV., p. 39.)

The census recently taken shows . . our numbers . . already exceed 17,000,000. . . We hold out to the people of other countries an invitation to come and settle among us as members of our rapidly growing family, and for the blessings which we offer them we require of them to look upon our country as their country and to unite with us in the great task of preserving our institutions and thereby perpetuating our liberties. (Id. Vol. IV., p. 41.)

A sacred observance of the guaranties of the Constitution will preserve union on a foundation which can not be shaken, while personal liberty is placed beyond hazard of jeopardy. The guaranty of religious freedom, of the freedom of the press, of the liberty of speech, of the trial by jury, of the habeas corpus, . . these are the great and important guaranties of the Constitution which the lovers of liberty must cherish and the advocates of union must ever cultivate. (Id. Vol. IV., p. 336.)

JAMES K. POLK, eleventh president, 1845-1849.

Equality. Freedom of Conscience. A Treason to Mankind.

The inestimable value of our Federal Union is felt and acknowledged by all. By this system of united and confederated States our people are permitted collectively and individually to seek their own happiness in their own way, and the consequences have been most auspicious. . Multitudes from the old world are flocking to our shores to participate in its blessings. Beneath its benign sway peace and prosperity prevail. . All distinctions of birth or of rank have been abolished. All citizens, whether native or adopted, are placed upon terms of precise equality. All are entitled to equal rights and equal protection. No union exists between church and state, and perfect freedom of opinion is guaranteed to all sects and creeds. . Who shall assign limits to the achievements of free minds and free hands under the protection of this glorious Union? No treason to mankind since the organization of society would be equal in atrocity to that of him who would lift his hand to destroy it. (Id. Vol. IV., pp. 375, 376.)

ZACHARIAH TAYLOR, twelfth president, 1849-1850.

Most Stable Government on Earth.

I this day renew the declarations I have heretofore made and proclaim my fixed determination to maintain to the extent of my ability the Government in its original purity and to adopt as the basis of my public policy those great republican doctrines which constitute the strength of our national existence. (Id. Vol. V., p. 5.)

Sixty years have elapsed since the establishment of this Government, and the Congress of the United States again assembles to legislate for an empire of freemen. The predictions of evil prophets, who formerly pretended to foretell the downfall of our institutions, are now remembered only to be derided, and the United States of America at this moment present to the world the most stable and permanent Government on earth. ((Id. Vol. V., p. 9.)

MILLARD FILLMORE, thirteenth president, 1850-1853.

Common Schools. Constitution the Best ever Formed.

We live in an age of progress, and ours is emphatically a country of progress. . . The whole country is full of enterprise. Our common schools are diffusing intelligence among the people and our industry is fast accumulating the comforts and luxuries of life. This is in part owing to our peculiar position. . but much of it is also owing to the popular institutions under which we live. (Id. Vol. V., p. 181.)

Our Constitution, though not perfect, is doubtless the best that ever was formed. Therefore let every proposition to change it be well weighed and, if found beneficial, cautiously adopted. Every patriot will rejoice to see its authority so exerted as to advance the prosperity and honor of the nation, whilst he will watch with jealousy any attempt to mutilate this charter of our liberties or pervert its powers to acts of aggression or injustice. (Id. Vol. V., p. 182.)

FRANKLIN PIERCE, fourteenth president, 1853-1857.

America, a Beacon Light to the World.

It is no paradox to say that although comparatively weak the new-born nation was intrinsically strong. . . The op-

pressed throughout the world from that day to the present have turned their eyes hitherward, not to find those lights extinguished or to fear lest they should wane, but to be constantly cheered by their steady and increasing radiance. In this our country has, in my judgment, thus far fulfilled its highest duty to suffering humanity. It has spoken and will continue to speak, not only by its words, but by its acts, the language of sympathy, encouragement, and hope to those who earnestly listen to tones which pronounce for the largest rational liberty. (Id. Vol. V., pp. 197, 198.)

JAMES BUCHANAN, fifteenth president, 1857-1861.

Richest Political Blessings Heaven Ever Bestowed.

Convinced that I owe my election to the inherent love for the Constitution and the Union which still animates the hearts of the American people, let me earnestly ask their powerful support in sustaining all just measures calculated to perpetuate these, the richest political blessings which Heaven has ever bestowed upon any nation. (Id. Vol. V., pp. 430, 431.)

ABRAHAM LINCOLN, "the Savior of his Country," sixteenth president, 1861-1865.

America's Free Institutions.

It may be affirmed without extravagance that the free institutions we enjoy have developed the powers and improved the conditions of our whole people beyond any example in the world. Of this we now have a striking and an impressive illustration. So large an army as the Government has now on foot was never before known without a soldier in it but who had taken his place there of his own free choice. But more than this, there are many single regiments whose members, one and another, possess full practical knowledge of all the arts, sciences, professions, and whatever else, whether useful or elegant, is known in the world; and there is scarcely one from which there could not be selected a President, a Cabinet, a Congress, and perhaps a court, abundantly competent to administer the Government itself. Nor do I say this is not true also in the army of our late friends, now adversaries in this contest; but if it is, so much better the reason why the Government which has conferred such benefits on

both them and us should not be broken up. Whoever in any section proposes to abandon such a government would do well to consider in deference to what principle it is that he does it; what better he is likely to get in its stead; whether the substitute will give, or be intended to give, so much of good to the people. There are some foreshadowings on this subject. Our adversaries have adopted some declarations of independence, in which, unlike the good old one penned by Jefferson, they omit the words "all men are created equal." Why? They have adopted a temporary national constitution, in the preamble of which, unlike our good old one signed by Washington, they omit "We, the people," and substitute "We, the deputies of the sovereign and independent States." Why? Why this deliberate pressing out of view the rights of men and the authority of the people? This is essentially a people's contest. On the side of the Union it is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men; to lift artificial weights from all shoulders; to clear the paths of laudable pursuit for all; to afford all an unfettered start and a fair chance in the race of life. Yielding to partial and temporary departures, from necessity, this is the leading object of the Government for whose existence we contend. I am most happy to believe that the plain people understand and appreciate this. It is worthy of note that while in this the Government's hour of trial large numbers of those in the Army and Navy who have been favored with the offices have resigned and proven false to the hand which had pampered them, not one common soldier or common sailor is known to have deserted his flag. Great honor is due to those officers who remained true despite the example of their treacherous associates; but the greatest honor and most important fact of all is the unanimous firmness of the common soldiers and common sailors. To the last man, so far as known, they have successfully resisted the traitorous efforts of those whose commands but an hour before they obeyed as absolute law. This is the patriotic instinct of plain people. They understand without an argument that the destroying the Government which was made by Washington means no good to them. (Id. Vol. VI., pp. 29, 30.)

ANDREW JOHNSON, seventeenth president, 1865-1869.

God's Hand in the Framing and Adopting of the Constitution. Equality. Education. Free Speech. Religion. Popular Sovereignty.

The union of the United States of America was intended by its authors to last as long as the States themselves shall last. "The Union shall be perpetual" are the words of the Confederation. "To form a more perfect Union," by an ordinance of the people of the United States, is the declared purpose of the Constitution. The hand of Divine Providence was never more plainly visible in the affairs of men than in the framing and adopting of that instrument. . . The ancient republics absorbed the individual in the state—prescribed his religion and controlled his activity. The American system rests on the assertion of the equal right of every man to life, liberty, and the pursuit of happiness, to freedom of conscience, to the culture and exercise of all his faculties. As a consequence the State government is limited—as to the General Government in the interest of union, as to the individual citizen in the interest of freedom. (Id. Vol. VI., pp. 353-355.)

Here more and more care is given to provide education for every one born on our soil. Here religion, released from political connection with the civil government, refuses to subserve the craft of statesmen, and becomes in its independence the spiritual life of the people. Here toleration is extended to every opinion, in the quiet certainty that truth needs only a fair field to secure the victory. Here the human mind goes forth unshackled in the pursuit of science, to collect stores of knowledge and acquire an ever increasing mastery over the forces of nature. Here the national domain is offered and held in millions of separate freeholds, so that our fellow-citizens, beyond the occupants of any other part of the earth, constitute in reality a people. Here exists the democratic form of government; and that form of government, by the confession of European statesmen, "gives a power of which no other form is capable, because it incorporates every man with the state and arouses everything that belongs to the soul." Where in past history does a parallel exist to the public happiness which is within the reach of the people of the United States? Where in any part of the globe can institutions be found so suited to their habits or so entitled to their love as

their own free Constitution? Every one of them, then, in whatever part of the land he has his home, must wish its perpetuity. (Id. Vol. VI., p. 370.)

ULYSSES S. GRANT, eighteenth president, 1869-1877.

Personal Liberties. Free Pulpit, Press and School. The States of the Church. Education.

The country having just emerged from a great rebellion, many questions will come before it for settlement. . . This requires security of person, property and free religious and political opinion in every part of our common country, without regard to local prejudice. All laws to secure these ends will receive my best efforts for their enforcement. (Id. Vol. VII., pp. 6, 7.)

We are blessed with peace at home . . with facilities for every mortal to acquire an education; with institutions closing to none the avenues to fame or any blessing of fortune that may be coveted; with freedom of the pulpit, the press, and the school. (Id. Vol. VII., p. 27.)

I have been officially informed of the annexation of the States of the Church to the Kingdom of Italy, and the removal of the capital of that Kingdom to Rome. In conformity with the established policy of the United States, I have recognized this change. (Id. Vol. VII., p. 144.)

I recommend favorable consideration of the plan for uniting the telegraphic system of the United States with the postal system. . . Education, the groundwork of republican institutions, is encouraged by increasing the facilities to gather speedy news from all parts of the country. . . The desire to reap the benefits of such improvements will stimulate education. (Id. Vol. VII., p. 150.)

RUTHERFORD B. HAYES, nineteenth president, 1877-1881.

Education. Separation of Church and State.

To education more than to any other agency we are to look as the resource for the advancement of the people in the requisite knowledge and appreciation of their rights and responsibilities as citizens, and I desire to repeat the suggestion contained in my former message in behalf of the enactment of appropriate measures by congress for the purpose of

supplementing with national aid the local systems of education in the several States. (Id. Vol. VII., p. 506.)

The sanctity of marriage and the family relation are the corner stone of our American society and civilization. Religious liberty and the separation of church and state are among the elementary ideas of free institutions. (Id. Vol. VII:, p. 606.)

JAMES A. GARFIELD, twentieth president, March 4, 1881, to September 19, 1881.

The Constitution.

It is now three days more than a hundred since the adoption of the first written constitution of the United States—the Articles of Confederation. . . The Colonists were struggling not only against the armies of a great nation, but against the settled opinions of mankind; for the world did not then believe that the supreme authority of government could be safely intrusted to the guardianship of the people themselves. We cannot overestimate the fervent love of liberty, the intelligent courage, and the sum of common sense with which our fathers made the great experiment of self-government. When they found after a short trial, that the confederacy of States was too weak to meet the necessities of a vigorous and expanding republic, they boldly set it aside, and in its stead established a national Union, founded directly upon the will of the people. . . Under this Constitution the boundaries of freedom have been enlarged, the foundations of order and peace have been strengthened, and the growth of our people in all the better elements of national life has indicated the wisdom of the founders and given new hope to their descendants. (Id. Vol. VIII., p. 7.)

CHESTER A. ARTHUR, twenty-first president, 1881-1885.

Popular Government.

For the fourth time in the history of the Republic its Chief Magistrate has been removed by death. . . For the fourth time the officer elected by the people and ordained by the Constitution to fill a vacancy so created is called to assume the Executive Chair. The wisdom of our fathers, foreseeing even the most dire possibilities, made sure that the Government should never be imperiled because of the uncer-

tainty of human life. Men may die, but the fabrics of our free institutions remain unshaken. No higher or more assuring proof could exist of the strength and permanence of popular government than the fact that though the chosen of the people be struck down his constitutional successor is peacefully installed without shock or strain except the sorrow which mourns the bereavement. (Id. Vol. VIII., p. 33.)

The abundant privileges of freedom which our fathers left us in their wisdom are still our increasing heritage. (Id. Vol. VIII., p. 36.)

GROVER CLEVELAND, twenty-second and twenty-fourth president, 1885-1889, 1893-1897.

Popular Government. The Constitution.

In the presence of this vast assemblage of my countrymen I am about to supplement and seal by the oath which I shall take the manifestation of the will of a great and free people. In the exercise of their power and right of self-government they have committed to one of their fellow-citizens a supreme and sacred trust, and he here consecrates himself to their service. . . Amid the din of party strife the people's choice was made, but its attendant circumstances have demonstrated new strength and safety of a government by the people. In each succeeding year it more clearly appears that our democratic principle needs no apology, and that in its fearless and faithful application is to be found the surest guaranty of good government. . . But he who takes the oath today to preserve, protect, and defend the Constitution of the United States only assumes the solemn obligation which every patriotic citizen—on the farm, in the workshop, in the busy marts of trade, and everywhere—should share with him. The Constitution which prescribes his oath, my countrymen, is yours; the government you have chosen him to administer for a time is yours; the suffrage which executes the will of freemen is yours. (Id. Vol. VIII., pp. 299-301.)

When the experiment of our Government was undertaken, the chart adopted for our guidance was the Constitution. Departure from the lines there laid down is failure. It is only by a strict adherence to the direction they indicate and by restraint within the limitations they fix that we can furnish proof to the world of the fitness of the American people for self-government. (Id. Vol. VIII., p. 773.)

BENJAMIN HARRISON, twenty-third president, 1889-1893.

American Liberties, Blessings and Duties.

The people of every State have here their representatives. Surely I do not misinterpret the spirit of the occasion when I assume that the whole body of the people covenant with me and with each other to-day to support and defend the Constitution and the Union of the States, to yield willing obedience to all the laws and each to every other citizen his equal, civil and political rights. Entering thus solemnly into covenant with each other, we may reverently invoke and confidently expect the favor and help of Almighty God. . . Our people will not fail at this time to recall the incidents which accompanied the institution of government under the Constitution, or to find inspiration and guidance in the teachings and example of Washington and his great associates. . . The masses of our people are better fed, clothed and housed than their fathers were. The facilities for popular education have been vastly enlarged and more generally diffused. The virtues of courage and patriotism have given recent proof of their continued presence and increasing power in the hearts and over the lives of our people. The influences of religion have been multiplied and strengthened. . . As a citizen may not elect what laws he will obey, neither may the Executive elect which he will enforce. The duty to obey and to execute embraces the Constitution in its entirety and the whole code of laws enacted under it. . . No other people have a government more worthy of their respect and love or a land so magnificent in extent, so pleasant to look upon, and so full of generous suggestion to enterprise and labor. God has placed upon our head a diadem and has laid at our feet power and wealth beyond definition or calculation. But we must not forget that we take these gifts upon the condition that justice and mercy shall hold the reins of power and that the upward avenues of hope shall be free to all the people. . . We shall find unalloyed pleasure in the revelation which our next census will make. . . Each State will bring its generous contribution to the great aggregate of the nation's increase. And when the harvests from the fields, the cattle from the hills, and the ores of the earth shall have been weighed, counted and valued, we will turn from them all to crown with the highest honor the State that has most promoted

education, virtue, justice, and patriotism among its people. (Id. Vol. IX., pp. 6, 7, 9, 13, 14.)

WILLIAM MCKINLEY, twenty-fifth president, 1897-1901.

Popular Government. Six Free Things. Education. The Constitution. Fruits of American Sovereignty. The Step of the Republic. The Nation's Hope is in the Public School and University.

No great emergency in the one hundred and eight years of our eventful national life has ever arisen that has not been met with wisdom and courage by the American people, with fidelity to their best interests and highest destiny, and to the honor of the American name. These years of glorious history have exalted mankind and advanced the cause of freedom throughout the world, and immeasurably strengthened the precious free institutions which we enjoy. The people love and will sustain these institutions. The great essential to our happiness and prosperity is that we adhere to the principles upon which the government was established and insist upon their faithful observance. Equality of rights must prevail, and our laws be always and everywhere respected and obeyed. We may have failed in the discharge of our full duty as citizens of the great Republic, but it is consoling and encouraging to realize that free speech, a free press, free thought, free schools, the free and unmolested right of religious liberty and worship, and free and fair elections are dearer and more universally enjoyed to-day than ever before. These guaranties must be sacredly preserved and widely strengthened. . . A grave peril to the Republic would be a citizenship too ignorant to understand, or too vicious to appreciate, the great value and beneficence of our institutions and laws, and against all who come here to make war upon them our gates must be promptly and tightly closed. Nor must we be unmindful of the need of improvement among our own citizens, but with the zeal of our forefathers encourage the spread of knowledge and free education. (Id. Vol. X., pp. 14-16.)

The Republic was never so strong, because never so strongly intrenched in the hearts of the people as now. The Constitution, with few amendments, exists as it left the hands of its authors. The additions which have been made to it proclaim larger freedom and more extended citizenship. Pop-

ular government has demonstrated in its one hundred and twenty-four years of trial here its stability and security and its efficiency as the best instrument of national development and the best safeguard to human rights. (Id. Vol. X., p. 191.)

We are not waging war against the inhabitants of the Philippine Islands. A portion of them are making war against the United States. By far the greater part of the inhabitants recognize American Sovereignty and welcome it as a guaranty of order and of security for life, property, liberty, freedom of conscience, and the pursuit of happiness. . . May it end without further bloodshed, and there be ushered in the reign of peace to be made permanent by a government of liberty under law! (Id. Vol. X., p. 224.)

The Republic has marched on and on, and its step has exalted freedom and humanity. (Id. Vol. X., p. 243.)

In an address delivered at Columbus, Ohio, June 12, 1895, entitled "Education and Citizenship," Mr. McKinley said:

Our hope is in the public schools and in the university. (International Memorial Edition, Life of William McKinley, p. 247.)

THEODORE ROOSEVELT,

the twenty-sixth president of the United States, in his book entitled, "American Ideals" (published by G. P. Putnam's Sons, New York and London, 1900), writing on "True Americanism" (page 63), says:

Free Schools. No Public Money for Parochial Schools. Full Religious Toleration. Separation of Church and State. Immigrant must Revere our Flag. The Church which Remains Foreign is Doomed.

We have no room for any people who do not act and vote simply as Americans, and as nothing else. Moreover, we have as little use for people who carry religious prejudices into our politics as for those who carry prejudices of caste or nationality. We stand unalterably in favor of the public school system in its entirety. We believe that English and no other language, is that in which all the school exercises should be conducted. We are against any division of the school fund,

and against any appropriation of public money for sectarian purposes. We are against any recognition whatever by the State in any shape or form of State-aided parochial schools. But we are equally opposed to any discrimination against or for a man because of his creed. We demand that all citizens, Protestant and Catholic, Jew and Gentile, shall have fair treatment in every way; that all alike shall have their rights guaranteed them. The very reasons that make us unqualified in our opposition to State-aided sectarian schools make us equally bent that in the management of our public schools, the adherents of each creed shall be given exact and equal justice, wholly without regard to their religious affiliations; that trustees, superintendents, teachers, scholars, all alike, shall be treated without any reference whatsoever to the creed they profess. . . The immigrant . . must learn that we exact full religious toleration and the complete separation of Church and State (p. 68). . He must revere only our flag; not only must it come first, but no other flag should even come second. He must learn to celebrate . . the Fourth of July, instead of St. Patrick's Day (p. 69). . . Those (of the Germans) who became Americanized have furnished to our history a multitude of honorable names; those who did not become Americanized form to the present day an unimportant body, of no significance in American existence. . . Thus it has ever been with all people who have come hither, of whatever stock or blood. The same thing is true of the churches. A church which remains foreign, in language or spirit, is doomed (p. 71).

President Roosevelt's works are now in the Vatican library, and that he is admired by the highest officials of the Holy See will be seen by these words of His Eminence, Cardinal Satolli, uttered at an international function in Rome, February 29, 1904:

I have very great pleasure in asking you to drink the health of the President of the United States. Nearly all of us have been witnesses of his zeal, his activity, his forcefulness; we have followed with interest and admiration the steps of his brilliant career, and we have come to look upon him as a magnificent type of the *true American.*

Vaticanisms.

The Encyclical Letters of Leo XIII. have been published by Benziger Brothers, (New York, Cincinnati, Chicago), printers to the Holy Apostolic See. I take it that no higher authority can be cited than this Vicar of Christ for I read in his words *"We hold upon this earth the place of God Almighty."* (The Great Encyclical Letters of Leo XIII., p. 304.)

Against Equality, Freedom of Thought, Sovereignty of the People, Freedom of Conscience, Freedom of Speech, Freedom of the Press, and Separation of Church and State. Catholic Church Should be Supreme in State.

I now quote from the deliverances of Leo XIII. In his Encyclical entitled "The Christian Constitution of States," dated November 1, 1885, His Holiness said:

Sad it is to call to mind how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source . . . burst forth all those later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that *new jurisprudence* which was not merely previously unknown, but was at variance on many points with not only the Christian, but even with the natural law. Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all government is nothing more nor less than the will of the people, and the people, being under the power of itself alone, is alone

its ruler. It does choose nevertheless some to whose charge it may commit itself, but in such wise that it makes over to them not the right so much as the business of governing, to be exercised, however, in its name. The authority of God is passed over in silence. . . as if there could be a government of which the whole origin and power and authority did not reside in God himself. Thus, as is evident, a State becomes nothing but a multitude, which is its own master and ruler. And since the populace is declared to contain within itself the spring-head of all rights and of all power, it follows that the State does not consider itself bound by any kind of duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only one true; or to prefer one religion to all the rest; or to show to any form of religion special favor; but, on the contrary, is bound to grant equal rights to every creed, so that public order may not be disturbed by any particular form of religious belief. And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapprove of all. From this the following consequences logically flow: that the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be openly expressed as to the practice or omission of divine worship; and that every one has unbounded license to think whatever he chooses and publish abroad whatever he thinks. (The Great Encyclical Letters of Leo XIII., pp. 120, 121.)

The sovereignty of the people, however, and this without any reference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and to inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. . . The liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils. (Id. p. 123.)

To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of the youth, from domestic society, is a grave and

fatal error. . . The Church of Christ is the true and sole teacher of virtue and guardian of morals. (Id. p. 124.)

The drawing up of laws, the administration of State affairs, the godless education of youth, the spoliation and suppression of religious orders, the overthrow of the temporal power of the Roman Pontiff, all alike aim at this one end—to paralyze the action of Christian institutions, to cramp to the utmost the freedom of the Catholic Church, and to curtail her every single prerogative. (Id. p. 122.)

The State, constituted as it is, is clearly bound to act up to the manifold and weighty duties linking it to God, by the public profession of religion. . . It is a public crime to act as though there were no God. So, too, is it a sin in the State not to have care for religion, as a something beyond its scope, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy; for we are bound absolutely to worship God in that way which He has shown to be His will. All who rule, therefore, should hold in honor the holy name of God, and one of their chief duties must be to favor religion, to protect it, to shield it under the credit and sanction of the laws, and neither to organize nor enact any measure that may compromise its safety. This is the bounden duty of rulers to the people over whom they rule. (Id. pp. 110, 111.)

Care must especially be taken to preserve unharmed and unimpeded the religion whereof the practice is the link connecting man with God. Now, it cannot be difficult to find out which is the true religion, if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking. (Id. p. 111.)

The only true religion is the one established by Jesus Christ Himself, and which He committed to His Church to protect and to propagate. (Id. p. 112.)

And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it. (Id. pp. 112, 113.)

Laments Lack of Ecclesiastical Authority in Public Schools.

Pope Leo XIII. in his Encyclical entitled "The Right Ordering of Christian Life," dated December 25, 1888, stated:

As for the public schools, it is well known to you that there is no ecclesiastical authority left in them; and during the years when tender minds should be trained carefully and conscientiously in Christian virtue, the precepts of religion are for the most part even left untaught. (The Great Encyclical Letters of Leo XIII., p. 167.)

When the Church and State Conflict, Obedience to the State Becomes a Crime.

In his Encyclical entitled "On the Chief Duties of Christians as Citizens," dated January 10, 1890, His Holiness said:

We are bound, then, to love dearly the country whence we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love, with ardent love, the Church to which we owe the life of the soul, a life that will endure forever. For fitting it is to prefer the good of the soul to the well-being of the body, inasmuch as duties toward God are of a far more hallowed character than those towards men. Moreover, if we would judge aright, the supernatural love for the Church and the natural love of our own country proceed from the same eternal prnciple, since God himself is their Author and originating Cause. Consequently it follows that between the duties they respectively enjoin, neither can come into collision with the other. We can, certainly, and should love ourselves, bear ourselves kindly towards our fellow-men, nourish affection for the State and the governing powers; but at the same time we can and must cherish towards the Church a feeling of filial piety, and love God with the deepest love of which we are capable. The order of precedence of these duties is, however, at times either under stress of public calamities, or through the perverse will of men, inverted. For instances occur where the State seems to require from men as subjects one thing, and religion, from men as Christians, quite another; and this in reality without any other ground, than that the rulers of the State either hold the sacred power of the Church of no account, or en-

deavor to subject it to their own will. Hence arises a conflict, and an occasion, through such conflict, of virtue being put to the proof. The two powers are confronted and urge their behests in a contrary sense; to obey both is wholly impossible. *No man can serve two masters,* for to please the one amounts to contemning the other. As to which should be preferred no one ought to balance for an instant. It is a high crime indeed to withdraw allegiance from God in order to please men; an act of consummate wickedness to break the laws of Jesus Christ, in order to yield obedience to earthly rulers, or, under pretext of keeping the civil law, to ignore the rights of the Church; *we ought to obey God rather than men.* This answer, which of old, Peter and the other apostles were used to give the civil authorities who enjoined unrighteous things, we must, in like circumstances, give always and without hesitation. No better citizen is there, whether in time of peace or war, than the Christian who is mindful of his duty; but such a one should be ready to suffer all things, even death itself, rather than abandon the cause of God or of the Church. . . But if the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State itself, inasmuch as every offence leveled against religion is also a sin against the State. . . Men have become possessed with so arrogant a sense of their own powers, as already to consider themselves able to banish from social life the authority and empire of God. Led away by this delusion, they make over to human nature the dominion of which they think God has been despoiled; from nature, they maintain, we must seek the principle and rule of all truth; from nature, they aver, alone spring, and to it should be referred, all the duties that religious feeling prompts. Hence they deny all revelation from on high, and all fealty due to the Christian teaching of morals as well as all obedience to the Church, and they go so far as to deny her power of making laws and exercising every other kind of right, even disallowing the Church any place among the civil institutions of the State . . in order that the legislation may the more easily be adapted to these

principles, and the morals of the people influenced in accordance with them. Whence it comes to pass that in many countries Catholicism is either openly assailed or else secretly interfered with, full impunity being granted to the most pernicious doctrines, while the public profession of Christian truth is shackled often times with manifold constraints. . . But the supreme teacher in the church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the church and to the Roman Pontiff as to God himself. This obedience, however, should be perfect, because it is enjoined by faith itself, and has this in common with faith, that it cannot be given in shreds;—nay, were it not absolute and perfect in every particular, it might wear the name of obedience, but its essence would disappear. (The Great Encyclical Letters of Leo XIII., pp. 183, 185-187, 193.)

Church and State Cannot be Separated.

In his Encyclical which reviewed his pontificate, dated March 19, 1902, His Holiness said:

In making man a being destined to live in society, God in his Providence has also founded the Church, which as the holy text expresses it, He has established on Mount Zion in order that it might be a light which, with its life-giving rays, would cause the principle of life to penetrate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare. Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together. (The Great Encyclical Letters of Leo XIII., p. 575.)

Separation of Church and State an Absurdity. Sometimes it is worthy of Toleration when Situation Practically Might be Worse—in United States for Instance.

In his Encyclical entitled "Allegiance to the (French) Republic," dated February 16, 1892, His Holiness said:

We shall not hold to the same language (referring to the Concordat between France and the Holy See) on another point, concerning the principle of the separation of the State and Church, which is equivalent to the separation of human legislation from Christian and divine legislation. We do not care to interrupt Ourselves here in order to demonstrate the absurdity of such a separation; each one will understand for himself. As soon as the State refuses to give to God what belongs to God, by a necessary consequence it refuses to give to citizens that to which, as men, they have a right; as, whether agreeable or not to accept, it cannot be denied that man's rights spring from his duty toward God. Whence it follows that the State, by missing in this connection the principal object of its institution, finally becomes false to itself by denying that which is the reason of its own existence. These superior truths are so clearly proclaimed by the voice of even natural reason, that they force themselves upon all who are not blinded by the violence of passion; therefore Catholics cannot be too careful in defending themselves against such a separation. In fact, to wish that the State would separate itself from the Church would be to wish, by a logical sequence, that the Church be reduced to the liberty of living according to the law common to all citizens. . . It is true that in certain countries this state of affairs exists. It is a condition which, if it have numerous and serious inconveniences, also offers some advantages—above all when, by a fortunate inconsistency, the legislator is inspired by Christian principles—and, though these advantages cannot justify the false principle of separation nor authorize its defence, they nevertheless render worthy of toleration a situation which, practically, might be worse. But in France, a nation Catholic in her traditions and by the present faith of the great majority of her sons, the Church should not be placed in the precarious position to which she must submit among other peoples; and the better that Catholics understand the aim of the enemies who desire this separation, the less will they favor it. To these enemies, and they say it clearly enough, this separation means that political legislation be entirely independent of religious legislation; nay, more, that Power be absolutely indifferent to the interests of Christian society, that is to say, of the Church; in fact, that it deny her very existence. (The Great Encyclical Letters of Leo XIII., pp. 261-263.)

Confirms and Renews All Censures of Predecessors.

In his Encyclical entitled "The Evils Affecting Modern Society," dated April 21, 1878, His Holiness said:

In the next place, in order that the union of hearts between their chief Pastor and the whole Catholic flock may daily be strengthened, We here call upon you, Venerable Brothers, with particular earnestness, and strongly urge you to kindle, with priestly zeal and pastoral care, the fire of the love of religion among the faithful entrusted to you, that their attachment to this chair of truth and justice may become closer and firmer, that they may welcome all its teachings with thorough assent of mind and will, wholly rejecting such opinions, even when most widely received, as they know to be contrary to the Church's doctrine. In this matter, the Roman Pontiffs, Our predecessors, and last of all, Pius IX. of sacred memory, especially in the General Council of the Vatican, have not neglected, so often as there was need, to condemn wide-spreading errors and to smite them with the Apostolic condemnation. This they did, keeping before their eyes the words of St. Paul: *Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world and not according to Christ.* All such censures, We, following in the steps of Our predecessors, do confirm and renew from this Apostolic Seat of truth, whilst We earnestly ask of the Father of Lights that all the faithful, brought to thorough agreement in the like feeling and the same belief, may think and speak even as Ourselves. (The Great Encyclical Letters of Leo XIII., pp. 16, 17.)

The predecessors of Leo XIII. had condemned without stint the liberties guaranteed by the Constitution of the United States.

Not in America is Found Most Desirable Status of the Church. Sighs for the Favor of the Laws and the Patronage of the Public Authority.

From the Encyclical of Leo XIII., entitled "Catholicity in the United States," dated January 6, 1895, I quote as follows:

Many facts have been brought to Our notice, whereby We are animated with hope and filled with joy, namely, that the numbers of secular and regular clergy are steadily augmenting, that pious sodalities and confraternities are held in esteem, that the Catholic parochial schools, the Sunday-schools for imparting Christian doctrine, and summer schools are in a flourishing condition; moreover, associations for mutual aid, for the relief of the indigent, for the promotion of temperate living, add to all this the many evidences of popular piety. The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your synods, especially of those which in more recent times were convened and confirmed by the authority of the Apostolic See. But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the Church amongst you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority. (The Great Encyclical Letters of Leo XIII., pp. 323, 324.)

Any Civilization Conflicting with Holy Church is a Meaningless Name.

Possibly, as a summing up of the views of Leo XIII., the following taken from his Encyclical entitled " The Evils Affecting Modern Society," dated April 21, 1878, although not uttered at the close of his many deliverances, may suffice:

That kind of civilization which conflicts with the doctrines and laws of Holy Church is nothing but a worthless imitation and a meaningless name. (The Great Encyclical Letters of Leo XIII., p. 12.)

Does the Parochial School Teach Americanisms or Vaticanisms?

The important question now is: Does the parochial school teach these Americanisms or these Vaticanisms? If it teaches the *former,* it is *non-Catholic;* if it teaches the *latter,* it is *un-American.* Does it teach neither? Then it is neither American nor Catholic because its relation to both is too vital to permit it to follow any such *silent* course.

I close this chapter with this statement: The parochial school which does not continually strive to create in its pupils a firm belief in the foregoing Americanisms is a menace to the American Nation.

CHAPTER IV.

THE PAROCHIAL SCHOOL SUPERINTENDENTS.

Bishops, Archbishops and Cardinals are the superintendents of the parochial schools in their respective Sees.

A Papal Delegate is virtually a supervising superintendent of parochial schools.

Such superintendencies are inherently ineffective and deficient for many reasons.

Is the parochial school superintendent always a man of natural ability, pedagogic training, and holiness of life? No, indeed! He may be without pedagogic ability and training, and most frequently is. He may be a trained spiritual adviser—he is not a trained secular educator. He may be a man of immoral life. Grave charges against parochial school superintendents are not unknown at Rome.

Lamentable are the deficiencies which are frequently found in men who wear the mitre; and shocking are the means by which the episcopal dignity is often acquired.

Bishops, Archbishops and Cardinals frequently get their positions through *"pull"* and *per pecuniam*—by money—and not through merit or the Holy Ghost.

Whenever there is a vacant See a regular scramble for the nomination to the position ensues among the clergy. Often the "wires" are laid before the See becomes vacant. Caucuses are held day and night, trades are made, preferments are offered, and money is plentifully used. There is very little chance for a *humble, pious* and *learned* man to receive the nomination or appointment.

Bishop Spalding, of Peoria, Illinois, was chosen by the electors of the Archdiocese of Chicago and the Suffragan Bishops of that Province, and the leading Catholic ecclesiastics of America urged Rome to appoint him, as the successor of the late Archbishop Feehan; but *merit* was ignored and the *Holy Ghost* was not consulted. In the words of one of the Suffragan Bishops of the Province of Chicago, "the defeat of Bishop Spalding was brought about by the sordid little soul of Satolli, the Religious Rabble, (meaning the Religious Orders), and the reprobates (meaning priests) of Chicago."

Ecclesiastics are appointed to vacant Sees in America by the Propaganda, subject to the approval of the Pope. The appointing powers prefer men who will be entirely subservient to them, and hence they do not select men who are likely to enter upon any reformatory work among the clergy. They dread getting any priest into office who might be inclined, even in a remote degree, to imitate the fearless and righteous Florentine martyr, Father Jerome Savonarola. Such a man in his zeal might attempt to bring about a reformation, and find it necessary to expose to the world the rottenness of priests and prelates, and if there were any attempts by Rome to stop him he might tell some embarrassing facts, ancient and modern, about the clergy there, and by being the head of a See his words might create a deep impression on the world. A risk of this kind is not knowingly taken by the ecclesiastics who control the appointment, and whose mail, while their decision is in abeyance, often necessitates extra banking facilities, while they themselves are waited upon by emissaries of various candidates, armed with *blank checks*.

Wicked men do not have their way every time a vacant See is filled, and men of good character sometimes providentially slip into the episcopacy; but if they assert any independence, for instance by lecturing before a non-Catholic university and thereby giving recognition to such an institution, or by writing liberal-minded articles, which are repugnant to Rome, they will never get any higher ecclesiastical honors.

There is a bishop in Illinois who is a living proof of the truthfulness of my words. He is an American citizen who is most highly esteemed by all classes and creeds, and has a world-wide reputation. Will he ever be a Cardinal? No. Will he ever be an Archbishop? No. Men who are unworthy to unlatch his shoes have been and will be given the preference.

Two Illustrations of the Selection of Parochial School Superintendents.

My biographical sketch contains one illustration.

A Catholic priest, a candidate for the episcopacy, went to Rome to secure the mitre, and met there a beautiful woman from St. Louis, who was travelling. He returned to America, and soon afterwards was elevated to the Episcopacy. Formal charges of seduction were then made against him, but nothing came of them. They were "wastebasketed." A distinguished prelate, his Archbishop, since deceased, said to him: "I expected merely to attend your consecration, but since they have preferred charges against you I will do better—I will consecrate you myself," and he did. This seductionist-bishop is a strong advocate of the American Federation of Catholic Societies; he wants French goods boycotted to punish France for attacking and expelling the Religious Orders; and he asserts that the American public school is of the Devil.

Unworthy Parochial School Principals and Assistant Principals are Shielded by Parochial School Superintendents.

The parochial school superintendent is generally in such a position that he dare not interfere with corrupt parochial school principals or assistant principals. Parochial school superintendents are not made in a day. They are first priests. They serve their time in the pastorate. They are men of like passions with their brethren. If they sin in the pastorate their sins are probably found out by their fellow-priests. When they are elevated to the episcopacy the priests of their dioceses

already know or speedily find out about their compromising deeds, and if they rebuke a corrupt priest it is but the kettle calling the pot black. There are Bishops, Archbishops and Cardinals who are living in constant dread of exposure.

In America the Bishops and Archbishops have a cardinalate bee in their bonnets as the Catholic Church in America has but one representative in the College of Cardinals. They regard this representation as being ridiculously small. The public press teems periodically with announcements, purporting to emanate from Rome, of the intention of the Holy Father to enlarge the American representation in the College of Cardinals. This is welcome news to the American Church dignitaries, who see in it an opportunity for their own advancement. Now does any one suppose that a Bishop or an Archbishop will hazard his chance for a Cardinal's hat by having disagreements with the powerful sinning priests under him? Indeed, no. These parochial school principals might manage to get racy accounts into the Vatican of the adventures of their Archbishop when he was a parish rector or a parochial school superintendent elsewhere, and while the Holy See might not seriously object to him on this account, still it might turn the scales against him and in favor of another Archbishop whose Archdiocese shows no *outward* sign of dissension. The ambitions of a Bishop or an Archbishop lead him into the course of condoning sin, especially when the sinners are his under-shepherds of wealth and prominence. It may happen that his priests are aware not only of his past, but present violations of the moral law. Elevation to the episcopacy does not *deaden* the *fomes peccati.* If it did, the Council of Trent would not have passed laws (which are still in force) concerning incontinent Bishops and their bastard children. (See Sess. 25, cap. xiv. et cap. xv., de Reformatione.)

To let my readers know how parochial school superintendents shield unworthy parochial school principals, I now state that a strong Catholic Layman's Association was formed during the Chicago controversy. The laymen, knowing that

their immediate Church dignitaries would afford no relief, made several appeals to the Papal Delegate, Cardinal Martinelli. This is a copy of one of their communications:

Chicago, January 4th, 1902.

To His Eminence,
Cardinal Martinelli,
Pro Delegate Apostolic,
Washington, D. C.

Your Eminence:

The committee representing the Catholic Laymen's Association of Chicago, were grievously disappointed not to be able to present to Your Eminence in person the petition enclosed which they had prepared for presentation on Sunday, January 5th, 1902, at which time it was reported that Your Eminence was to be in Chicago.

You will note in this petition we refrain from specifying the particulars of any incidents evidencing the lamentable conditions which prevail here and call for immediate and strenuous measures of relief. We omitted such mention from said petition because we deemed the occasion upon which we hope to present the same to Your Eminence to be unfitting for such details. We desire now to impress upon Your Eminence some adequate conception of the state of affairs by referring to the following facts, all of which are capable of verification.

We confine our attention to the period within the past two months.

We still withhold names because the purpose of this communication is to solicit your intervention and beg the opportunity to present evidence. It is plain that at such stage of procedure it is not desirable that the names of the delinquents should be committed to writing upon any documents except such as are intended as formal steps in the way of prosecution.

On the night of Friday, November 29, 1901, between 7 and 9 P. M., a pastor of one of our city parishes was seen in a state of intoxication near Wabash Avenue and Madison Street in this city engaged in soliciting women passers-by.

On the same night another pastor of a parish in this diocese was seen coming out of a public saloon plainly under the influence of drink. This was in the same general locality as the incident last above mentioned. This district is in the central and most frequented part of the city.

On Tuesday, December 3, 1901, about midnight, another priest, recently appointed pastor of a city parish, was found by the police in a condition of helpless intoxication and taken to a police station and there kept over night.

Within a few days of the last mentioned incident an assistant pastor of a prominent city parish entered a saloon located in a neighboring parish in this city; found no one present there except the saloon-keeper and his wife; dispatched the former upon some errand real or supposed which would have required the husband's absence for some time; and then attempted an indecent assault upon the wife; was resisted and received a severe beating at the hands of the wife and the husband upon the latter's return.

About midnight on Sunday, December 1, 1901, the police were called to the presbytery of one of the largest parishes in this city to a disturbance caused by one of the assistant priests who was under the influence of liquor, firing pistol shots in the house. Upon the entry of the police beer bottles were found lying about the room and the windows were broken and the scene was one of drunken disorder.

An assistant pastor of a prominent city parish is known to have had illicit intercourse repeatedly with a young girl, with whom his first appointment was made through the confessional.

It is also known that this same assistant with three other priests had intercourse with the same woman during the same evening while they were together all under the influence of liquor.

The subscribers hereto are life-long members of the Catholic Church. Her reputation is as dear to us as our own. We beg you to believe that we are incapable of making such statements as the above except in an honest belief of their truth and in the sole desire to save the Church from such ravening wolves. We are ourselves responsible citizens whose self-interest as well as a sense of decency would make it impossible for us to participate in or to countenance slanders of our own Church. It is only because these enormities have grown to such frightful proportions as to threaten the very sanctity of our own homes and to make every Catholic man with wife and daughters shudder to reflect that they or their friends are exposed to such dangers and that such unspeakable shame is brought upon their Holy Mother, the Church.

We implore Your Eminence, if it be impossible to prosecute an immediate investigation of these matters, that you will take at least some prompt steps to impose some restraining influence upon this element of our priesthood here. When the late agitation to which Father Crowley was a party was at its height it was noted that these evil excesses were at least temporarily suppressed. But recently it seems to have been understood that the authorities of the Church in frowning upon that agitation have condoned the evils which were thereby exposed, and that since Father Crowley was subjected to censure, the evil-doers had received a dispensation and were licensed to continue as before. There is apparently no one here who has the authority and at the same time the courage and the disposition to suppress these abominable evils. They have existed so long and are known to so many among the Faithful and the efforts heretofore made to invoke the active intervention of the local authorities of the Church have so utterly failed that we can only appeal to Your Eminence.

We do so in the hope and with the prayer that you will save our Church, our homes, our wives, our children, and ourselves from consequences which no man can foresee, if our hope is disappointed and our prayer rejected.

We subscribe ourselves loyal sons of the Catholic Church and humble and devoted servants of Christ and dutiful subjects to Your Eminence, the representative of the Holy See.

This communication was duly signed and sent, but it was ignored.

On Sunday, January 19, 1902, there was held at the offices of the Catholic Laymen's Association in Chicago, a meeting of its executive committee. Nearly every parish in the city was represented. The following resolutions were unanimously passed, and a copy thereof was ordered to be sent at once to His Eminence, Cardinal Martinelli, with a respectful request for as speedy a reply as his convenience would permit. For the purpose of transmitting the resolutions and receiving a reply thereto, a sub-committee was appointed, and its members were directed to request His Eminence to address his reply to them. The resolution was as follows:

Whereas, we have heretofore in dutiful and respectful terms invoked the attention of His Eminence, the Pro-Delegate Apostolic, to the scandalous condition of immorality among certain of the clergy in this Archdiocese, citing to him numerous specific instances occurring within the past few months, with details of time, place and circumstance, and praying that he will at least permit us to present the proofs of our complaints;

And Whereas, His Eminence has heretofore ignored our prayer and taken no steps whatever to redress these wrongs;

And Whereas, it is our plain and undoubted right, both as sons of the Holy Catholic Church and as American citizens, to enjoy immunity for ourselves, our wives, our children and our homes from any licensed or obligatory association, official or personal, whether under the relation of pastor or otherwise, with these debasing, soul-destroying influences against which we have protested, and are therefore by God himself armed with the power of self-protection, if those whom the Church have empowered and enjoined to protect us fail in that sacred duty and leave us defenseless save by an appeal to the public opinion of mankind;

Therefore Be It Resolved: That if within ten days after a copy of these resolutions shall have been forwarded to His Eminence, Cardinal Martinelli, no reply shall have been received thereto and no steps shall have been taken by the Church authorities either to institute a thorough investigation of these abominable evils, or to secure the presence in the diocese of some active and restraining influence which shall serve to suppress and check them, and at least secure a temporary respite from present conditions until a thorough reform can be effected, we shall lay before our fellow-citizens in the public press or by whatever means may be necessary the full facts and details which form the basis of our just indignation and complaint, and exhibit to the world the conditions in this archdiocese which have prevailed for years past.

Resolved that in preferring this request to His Eminence we reiterate our unshaken loyalty to our Church and our reverent and dutiful submission to all lawful authority in the Church and that, in attempting to fix a specific time within which an investigation should be instituted, we intend to act subject to the wise judgment of His Eminence, the Pro-Delegate Apostolic; and if the time named by us above is too brief

for him to take such important action we will gladly and humbly yield our judgment in this particular to his own; that it is only our purpose to receive definite and reliable assurance that within a reasonable time action will certainly be taken toward that end or at least some measure will be adopted that will impose an effective and salutary restraint upon the evil-doers whose corrupt actions and conduct imperil the very sanctity of our homes.

The sub-committee sent the following letter to Cardinal Martinelli, with a copy of the foregoing resolutions:

In discharge of the duty devolved upon us we herewith transmit to Your Eminence a copy of the resolutions aforesaid and most respectfully but urgently solicit immediate attention and as early response as the convenience of Your Eminence may permit.

Cardinal Martinelli refused, point-blank, to take any notice of the Catholic Laymen. He told me upon one occasion at the Delegation Office in Washington: "The laity have no right to interfere with the clergy; if the laity understand that they have any rights, they will do in America as they once did in France during the Revolution, they will kill the clergy. In this independent country it would not be wise to let the laity understand that they have any rights to interfere in Church matters." My reply was: "Then the only rights you concede to the laity are to *'put up and shut up?'*" "Just so," he said, "and one of the principal things we have against you, Father Crowley, is that you are enlightening the Catholic laity of this country as to their rights; the laity have no right to expose their clergy, no matter what they do; any charges by the laity against priests or prelates must be ignored; and any spirit of independence in the laity in reference to Church government must be crushed."

As a further illustration of how wicked parochial school principals are shielded by parochial school superintendents and honored by the Parochial School Board of Education, I refer again to the case alluded to in Chapter II. of a prom-

inent Church dignitary in the Philippine Islands, who was formerly a noted pastor in the United States. While he was in the pastorate in America he was accused of corrupting Protestant and Catholic boys. He was so loathed that decent people would *spit* when they saw him on the street. The Church authorities knew what a stench he was, but they did not discipline him. Finally lay people confronted him with affidavits setting forth his bestialty, and they threatened him with immediate criminal prosecution if he did not leave the city forthwith. Thereupon he left his parish and went to St. Louis, Missouri, and finally to Rome, where he secured the friendship and favor of Princes of the Church by a liberal use of ill-gotten money. Before he went to Rome he had defrauded a Catholic loan company out of about $80,000 and swindled private individuals out of about $20,000.

He procured for a close friend, who was a pastor in America, a See in the Philippine Islands, and then he himself received a desirable appointment in that Archipelago, where he now resides in a grand palace and is curing souls.

His promotion was a shock to the good people of the American city from which he had been driven.

By virtue of his present title he is to-day a member of the Pope's household.

Some of these unworthy parochial school principals who are shielded by the superintendents of the parochial school, are the spiritual advisers of prominent female academies, or convent schools, to which Protestant girls are sent.

In this connection it may interest Protestant parents, whose daughters are convent pupils, to read the following which I take from *The Catholic Calendar* of September, 1902 (published by the Holy Name Cathedral, Chicago, Illinois), page 11:

Why do many Protestant parents send their daughters to convent schools? In order that their innocence may be safeguarded while their mind is being educated. That is the answer. The parents know well the dangers that surround

their girls in secular schools and fashionable boarding colleges; they know also that in the Sisters' care their darlings will be kept from evils. Forbidden knowledge will be closed to them. Dangerous books will not be allowed in their hands. Improper amusements will be prohibited. The love of virtue will be inculcated. Purity will be reverenced. Obedience will be made a habit. Truthfulness will be deemed indispensable. Industry will be honored in the practice. By example as well as by precept, goodness, gentleness and gracefulness will be taught.

Moral Inconsistencies of Superintendents.

One of the most prominent Archbishops in America is renting church property in a great city to tenants, who, to his knowledge, use it for base and immoral purposes, such as low saloons (called in America "barrel houses"), dance halls and brothels. He has much to say against *socialism.* He receives an exorbitant rent from these disreputable tenants because of the immunity they enjoy from any municipal interference, through the political pull of their ecclesiastical landlord.

Children of tender years have been rescued from these evil resorts. Whatever prosecution of the proprietors was started came to an untimely end through the powerful influence of His Grace.

How can this parochial school superintendent rebuke his subordinates when they know of his renting church property for such base purposes?

He is particularly outspoken against the public schools. He professes to stand in great fear of the rising generations becoming utterly depraved by them. The only hope for the welfare of this Nation which he can discover is in the parochial school.

He is not the only Catholic ecclesiastic in his Archdiocese, or in this glorious Republic, who is drawing a revenue from vicious resorts.

Thorough Supervision Practically Impossible.

In a large Diocese or Archdiocese it is practically impossible for the Bishop or Archbishop to thoroughly superintend

his parochial schools. He is compelled to rely upon the good faith of his priests.

This is particularly so in an Archdiocese of the magnitude of the Chicago Archdiocese, whose Archbishop is burdened with manifold *spiritual* concerns, and *financial* responsibilities.

But what thorough supervision of parochial schools can there be in a See when its Bishop or Archbishop is incapacitated by protracted illness or advanced age? If such incapacitated Bishop or Archbishop has a Coadjutor Bishop, with the right of succession, there would be just such supervision of the parochial schools in his See as the Coadjutor Bishop cared or dared to bestow. If such incapacitated Bishop or Archbishop were given an Auxiliary Bishop, there would be just such supervision of the parochial schools in his See as he might direct his Auxiliary Bishop to give, because the superintendency of parochial schools does not canonically fall within the duties of an Auxiliary Bishop, who is appointed chiefly to assist his Bishop or Archbishop in confirming the children of the See, and whose position is so *temporary* and *subordinate* that he holds the office and acts solely *at the nod* of his superior.

The Most Rev. Patrick A. Feehan, the late Archbishop of Chicago, during the last two years of his life, was so weak in body and mind that he was never without a trained nurse, day or night. He was suffering from a form of paralysis, and was so incapacitated that his signature had to be stenciled on documents. He was given an Auxiliary Bishop in 1899, but this official unfortunately was in a shattered condition of health and was able to render him but very little assistance. In 1901 he was given another Auxiliary Bishop. Archbishop Feehan died in July, 1902. During the time that he was incapacitated there was virtually no discipline in the Archdiocese of Chicago, and many of the priests took advantage of this fact to do as they pleased; and one of the most prominent of them, who was well known at home and abroad, and who was leading a dual life, managed to secure several important Archdiocesan

offices, and then, by forging the name of Archbishop Feehan, he secured from a number of sources large sums of money, aggregating many thousand dollars.

Thorough supervision of parochial schools in any See is likely to be wanting at almost any time by reason of the incapacity, through age or illness, of its Bishop or Archbishop.

Parochial School Superintendents are not Answerable to the American People.

To whom are the parochial school superintendents responsible? They are directly answerable to the Vatican authorities. The Pope has never seen America, and, if reports be true, does not understand the English language, and hence cannot read the Constitution of the United States without the aid of a translation or an interpreter.

The supreme head of the parochial school system in the United States is inevitably an Italian, and a person whose election suits France, Spain and Austria. The College of Cardinals has its majority composed of Italians. The Church calls itself *universal,* and is established indeed in all parts of the world, but any Cardinal who is not an Italian has no more chance to become Pope than he has to become President of the United States. France, Spain and Austria have for centuries exercised in the Conclave the right of vetoing any candidate for the Papacy whom they disliked. The Holy Ghost, if He acts at all in the selection of a Pope, must consult these three secular governments. Dr. Alzog says:

> The *great Catholic powers* have continued to exercise a greater or less influence on papal elections down to our day. (Dr. Alzog's Manual of Universal Church History, Vol. II., p. 484.)

It certainly must seem to the American people an anomaly that France, Spain and Austria should have a commanding voice as to who shall be the supreme head of a system of schools in the United States of America.

It is said that the present Pope has decreed that these Catholic powers shall no longer exercise the right of veto in Papal elections. But the Catholic powers themselves have not so agreed, and their right of veto can hardly be terminated by a Pontifical pronunciamento.

A Pertinent Question.

I submit to the American people this question: Is it to the best interests of the Nation that a multitude (now over a million) of its children should receive their *secular* education in schools which for their highest supervision are subject to ecclesiastics whose perpetual residence is in Europe, who have never seen the shores of America, who are strangers to our language, our customs and our laws, and who attack Americanisms?

CHAPTER V.

THE PAROCHIAL SCHOOL PRINCIPALS AND ASSISTANT PRINCIPALS.

Parish rectors are the principals of parochial schools; and assistant rectors are assistant principals.

If a parish rector is a drunken or an immoral priest, then the parochial school of that parish has a drunken or an immoral principal. If the pastor is a man without pedagogic ability, then his school has an incompetent principal. If the pastor is mercenary in his aims, then his school children will be compelled to further his selfish and reprehensible undertakings, a fact fully substantiated by the history of many Catholic church fairs, carnivals, picnics and dances.

The parochial school principal is not always at heart and in life a man of God. The majority of the corrupt pastors in America are principals of parochial schools.

If assistant rectors are men devoid of moral character and pedagogic training, then parochial schools have assistant principals who are unworthy. If assistant rectors *happen* to be good men, they can do nothing for the betterment of the parochial school if the principal is unworthy, because they are wholly in his power.

Proper care is not exercised by prelates in the adoption of candidates for the sacred ministry, and hence the parochial schools are provided with unworthy principals and assistant principals. Men are adopted, educated and ordained who should never be intrusted with the cure of souls or the secular training of children.

It is well known to those who are conversant with current events in France, and familiar with her history, that the

hostile attitude of the French Government toward the Catholic Church is largely due to the deterioration of the Catholic clergy in France. There was a time when the noblest Catholic families in France were proud to have their sons ordained to the priesthood. What is the situation in that glorious Republic to-day? It is this: The majority of its priests come from the families which occupy the lowest places in the social scale; and the sad result is seen in the existence of a woefully deteriorated priesthood. A similar condition obtains in America. Far be it from me to say a word in disparagement of the worthy poor. I know that nobleness of manhood and womanhood is found in the humblest dwellings of men. I know that in the galaxy of America's heroes the names of men, who were the children of poverty, shine with unfading lustre. I rejoice in the fact that America is the poor man's opportunity. But *honest* poverty is one thing and *vicious* poverty is another. The children of the former can be trusted, as a rule, with any office which is within their capacity in Church or State; but the children of the latter, in the nature of things, cannot be equally trusted. "A silken purse cannot be made out of a sow's ear."

Are American bishops and archbishops careful in the acceptance of candidates for the priesthood? They are not. Young men, whose homes have been evil and whose associates have been vicious, are adopted, educated and ordained for the sacred priesthood of the Catholic Church. I say it is wrong. It is a sowing to the wind and the harvest will be the whirlwind. Throughout America are priests and prelates whose antecedents would keep any reputable bond company from bonding them for responsible positions in secular employment. The Catholic Church in America adopts unworthy men, educates them, ordains them, and even honors them with episcopal authority—that is, makes them parochial school assistant principals, principals and superintendents. Even bastards are ordained to the priesthood in the United States.

America is cursed with priests of foreign birth and training who were sent to America to relieve their native dioceses of the scandal of their unpriestly conduct. A priest who does wrong in Europe should never be entrusted with the cure of souls in America. The United States Government sends back immigrants who are not up to a fixed standard in health, wealth and character. The Catholic Church in America should have a department of *ecclesiastical immigration,* and any priest who has broken his vows across the sea should be refused adoption here. America should not be made a dumping ground for fallen foreign priests.

The parish rector has full control of the parish moneys. His word is law. He collects and spends according to his own good pleasure. He is *supposed* to report annually to his bishop, archbishop or cardinal. But does he? Well, when he does, his report would not stand the scrutiny of a fifth rate auditor. Some pastors make an annual pretence of giving to their congregations a report of receipts and expenditures for the year, but those who have inside knowledge of the making up of such reports know that they are monumental pieces of deception. Many priests never even make a pretence of reporting. Sometimes *nominal* trustees are appointed for a "blind," but in reality the laity have no voice in the temporal affairs of their parish. They dare not ask for a complete financial report. All they can do is "to pay up and shut up." It hardly requires any special penetration to see what an opportunity for *grafting* such a condition of things affords a mercenary priest.

My observations lead me to the conclusion that not two per cent. of the *parochial school principals* could pass an ordinary examination for a public school principal.

The public school excels the parochial school in compelling its principals and assistant principals to observe in public life a higher ethical standard than that followed by the parochial school principals and assistant principals. If the principal of a Chicago public school got drunk, or if he were

discovered to be a silent partner in a liquor saloon, he would be ousted. This is not the case with the parochial school principal. Charges of immorality against a public school principal would be sifted to the bottom; such charges against parochial school principals are *thrown into wastebaskets.*

I venture to say that no public school principal who was known to have ever been guilty of immorality could hope to obtain a position again anywhere in the United States. His offence would be a perpetual bar. This is not at all the case with an immoral parochial school principal.

If a priest gives *public* scandal, he is whitewashed by his bishop, or he is sent, perhaps, to make a religious retreat for a few days, and then he returns to his parish, or he is transferred to another parish in that diocese, or he is sent to some other diocese where he may assume another name to escape the service of criminal or civil process. This course in effect means *no punishment for sin,* and it affords no protection to the Catholic people from ecclesiastical rascals. In an American Archdiocese a pastor, who had a parochial school, seduced his ward; he was denounced publicly in his church at Sunday morning Mass; but he was simply transferred to another parish. The same treatment was accorded by his ecclesiastical superiors to a priestly sodomite. If a priest runs away with a woman he still retains his priestly faculties; and if he deserts her and seeks an appointment he has no particular difficulty in securing a parish, even though they had been legally married.

Failure to punish sinning priests is working incalculable harm to the Catholic Church. There is not a Protestant sect in America that deals with its immoral clergymen in this loose way. If a Protestant clergyman seduced a young lady, would he be transferred to another church? Nay, he would be kicked out of his denomination. Why should Catholic priests who sin receive any less rigorous treatment?

I humbly urge upon the Catholic Church the necessity of dealing sternly with sinful priests and prelates. A wicked

priest, even though he repents, should never be entrusted with the care of souls. He should be consigned to a monastery, and he should never be permitted to officiate publicly at the altar, or to sit in the confessional—to serve as a parochial school superintendent, principal or assistant principal.

Parochial School Principals Shield Each Other.

Another point, which must not be overlooked, will help the public to a clearer understanding of the disabilities of the parochial school by reason of its principals. *Catholic priests shield each other.* The immoral cleric is shielded by his moral as well as his immoral brother priests. This indicates the false code of honor which prevails in the Catholic priesthood. It is a code which is uncanonical and unchristian. Nevertheless, it even dominates the course of decent priests and compels them to condone and cover up offences which should send their perpetrators to the penitentiary. How can the parochial school get rid of an unworthy principal when priests and prelates are his devoted protectors and champions? And this leads me to say that this false code should be relentlessly assailed. *Publicity is purity. Secrecy is sin.*

I am happy to be able to quote the eminent Cardinal Manning in support of my views concerning this subject. From the *Life of Cardinal Manning,* Archbishop of Westminster by Edmund Sheridan Purcell, (Member of the Roman Academy of Letters), I quote as follows:

Cardinal Manning himself—and that is enough—has laid down a rule against concealing the sins or shortcomings of Bishops and others in the following words, spoken on the occasion of his final visit to Rome in 1883, to Pope Leo XIII:—"If the Evangelist did not conceal the sin and fall of Judas, neither ought we to conceal the sins of Bishops and of other personages." (Foot-note): The Pope in his conversation with Cardinal Manning, reprobated the vicious system of suppressing or glossing over facts in history, sacred or profane, or in the lives of men, Saints or sinners, as repugnant to

truth and justice, and in the long run, as detrimental to the spiritual interests of the Church. (Vol. II., p. 755.)

PAROCHIAL SCHOOL PRINCIPALS ARE CHEAP POLITICIANS.

Our great American cities are cursed with municipal corruption. From my knowledge of the undercurrent of things I assert that Catholic parochial school principals are at the bottom of American municipal corruption. They have gone into politics; and they are wire pullers at the caucuses, at the conventions and at the primaries. They succeed into getting their henchmen into various civic offices. This political work is not done through purely benevolent motives. *They make money out of it.* A clerical politician is none other than a priest who is corrupt at heart. He abandons the spiritual interests committed to his care, and, consumed by an unholy desire to amass wealth, he plunges headlong into political chicanery for the graft that is in it.

"GET RICH QUICK" PAROCHIAL SCHOOL PRINCIPALS.

The vast majority of Catholic priests are investors in various "get rich quick" concerns. Gold, silver and copper mines are very attractive to them, and in many of these mines the only ore is the coin put in by the mercenary priests and other gullible people. The more knowing priests do not invest, but give the use of their names for blocks of stock; and prospectuses are prepared containing copies of signed letters of endorsement by these God-fearing ecclesiastics. This printed matter is sent to their parishioners, and on the stock sold to them these pastors receive a commission. Often these clerics personally solicit or advise their parishioners to invest in speculative stocks, and the properties may exist on paper only. These priests are frequently directors in these mining corporations, and church presbyteries often serve for meeting places for the boards of directors.

These pastors often have parishes overwhelmed with debts which run into many thousands of dollars, and they continually cry for money. Sunday after Sunday they command their

people to give money. Money, indeed, is their only gospel! When they are not at home their assistants take up the cry, and woe betides them if they do not cry lustily, for the pastor's relatives report any half-heartedness. What becomes of the money? Ask the pastor, not the people—the people do not know. The money goes into the bank accounts of the rector and his relatives, and it is used for all kinds of speculations. From reliable data I am convinced that over fifty per cent of the Catholic clergy are investors in "get rich quick" schemes. Many of them are investors in listed speculative stocks, and their first office in the morning is to examine the stock quotations. When the market goes against them they usually announce a special collection on the following Sunday for some special object, such as prospective repairs to the church, or to the presbytery, or to the parochial school building.

A few years ago there were two brothers who formed a mining company. They belonged to a most prominent parish, which was conducted by a Religious Order. They made generous contributions to all the collections, and liberally patronized the parish fair, picnics and dances. They gave the pastor blocks of stock for his recommendation of their mining scheme; and men of that parish and of the adjacent parishes bought mining stock. Men mortgaged their homes to obtain money to invest. Suddenly it was ascertained that the wonderful mine was simply a hole in the ground. Brave, noble women of the parish went *en masse* to the presbytery, rang the bell, and, no response being made, broke in the door and horsewhipped the pastor, who was the head of the *Religious Community*. There was press publicity of the assault, but there was no legal prosecution. This pastor is an Examiner of the Clergy.

Liberal Patrons of the Arts and Sciences at World's Fairs.

A multitude of priests attended the World's Fair which was held in Chicago in 1893. They sought the educating and

refining influences of that "White City." Their parishioners were glad to see them go to it, and contributed towards their expenses. The majority of these clerical visitors behaved in a scandalous way. They frequented houses of shame; they patronized gambling dens; many of them were arrested and booked under fictitious names. Some of them got crazy drunk in their hotels and ran around the corridors naked. Nevertheless, some of these ecclesiastical sinners officiated on Sundays in the various Chicago churches, kindly substituting for their brethren who had gone elsewhere for a summer's recreation.

From the data which I have received the harlots of St. Louis, during the great fair now in progress there, are getting a greater percentage of patronage from Catholic parochial school principals and assistant principals than from the male sinners of any other vocation, occupation or profession.

In this connection I relate a conversation I had with a most prominent American archbishop, who is, indeed, an aspirant to a seat in the College of Cardinals. I said to him: "Your Grace, as I was going to my hotel last night a hackman said: 'How are things coming with you, father?' I said to the hackman: 'Very well!' He said: 'You are up against a tough proposition; the priests are a tough bunch.' I said: 'What do you know about them?' He said: 'I have not been a hackman for the last twenty years right down in the heart of the city without knowing a good deal about them; I frequently drive them down to the levee district at night, and whenever I take one down I can sleep for a month.' I said: 'What do you mean by that?' He said: 'I get a rake off from the house of ill-fame, a certain percentage.' I said: 'A percentage of what?' He said: 'A percentage of the amount which he spends in the house.' I said: 'In what way?' He said: 'On the girls, buying wine for the girls, setting up the can-can, and for the other things which go with such doings; the priests are the best spenders I meet; their money comes easy and they let it go easy.' I said: 'How do you reckon your percentage from the house?' He said: 'I size the fel-

low up pretty well; I have an idea of how much he wants, and of how much he is going to spend; and the people who run those houses are pretty square people; any way they know that if they don't deal square with us we will take the business to some other house, so you see they have got to be on the square with us.'" This hackman was a Catholic. I then told the Archbishop about another case. I said: "A Catholic hackman stopped me a short time ago and said: 'How are the boys getting on, Father?' I said: 'What boys?' He said: 'The priests.' I said: 'I believe they are improving!!' He said: 'It is pretty hard to change them; they are a tough class; it is little the people know about them; in fact if you tell them anything about them they won't believe it; they will call you an A. P. A. if you tell them anything about their clergy; when I was a boy I attended the Catholic schools in this city, and at that time I, too, would not believe anything bad about them, but after I got into the hack business my eyes were opened. One night I was engaged by a few gentlemen to take them down the line onto Wabash Avenue to a certain house of ill-fame; I drove them there; they got out of the carriage and paid me for my services, and I waited awhile and went then right into the house to get my percentage for bringing them there; well, good God, to my great surprise who should come down the stairs but a priest of my then parish, and now a prominent Chicago pastor; he said to me: 'Hello there, Patrick, what are you doing around here?' Then I screwed up my courage and I said: 'I am here on business; what are you doing around here?' He said: 'I am here seeing the sights.' Now, I tell you, father, that was my first eye-opener, and my eyes have been kept open ever since; but when I told that to some of my friends they did not believe me and called me all sorts of names and warned me against giving scandal by telling that to anybody else, and they said that if I did I would get into trouble; so realizing how hard it is to persuade the Catholic people that there is anything wrong with

these fellows I made up my mind that the best thing I could do was to keep my mouth shut."

The Archbishop then told me about one of his experiences. He said: "Yes, hackmen know a great deal about us; they have seen a lot; they are in a way to see it; why, down at my former diocese there were two hackmen, father and son, who were Catholics once, but owing to what they saw amongst the clergy they lost the faith. When the old man was dying, his wife, unknown to him, sent for me to give him the last rites of the Church; I went there, and as I was entering the door of his bedroom the old man cried out: 'For God's sake, don't come into this room! I don't want you!' I said: 'Don't you want me, aren't you dying?' He said: 'Yes, I am dying, but I am at peace with my God, with my country and with myself, and I don't want to have anything to do with you nor the likes of you; I know too much about priests; I have driven lots of them to bad houses; for God's sake, don't come in! I don't want to be reminded by your presence of those things now when I am dying!' I saw that the old man was thoroughly in earnest, and, not caring to debate the matter with him for fear the people in the house might overhear what he had to say, I turned on my heel and walked away." The Archbishop continued: "Hackmen, policemen, firemen, street car and railway men know a great deal about us; they see a great deal, they are in the way of knowing it, but fortunately the poor fellows keep it to themselves."

The fact is that when a man of any of the foregoing classes dies, his pastor and the assistants exert themselves to show all possible honor to his memory, particularly by the delivery of a most flattering funeral sermon. If the deceased died without the last sacraments, or even refused them, greater exertions are made. These honors are paid to the deceased to shut the mouths of his relatives in case he may have told them of the clerical misconduct he had seen. High church dignitaries often grace these funeral occasions.

Nautical Clerics.

In the United States there are parochial school principals who are very fond of the water. They enjoy trips on the palatial steamers which ride the waters of the inland lakes, the great rivers and the ocean. They are also much given to yachting. During the summer time their health, impaired by arduous service in their parochial schools, demands frequent visits to the various beaches. I have heard fanatics predict that the Atlantic coast would be submerged some day as a punishment by an offended God; I have been amused by their weird predictions; but as I think of the immorality and bestiality of these nautical clerics, records galore being in my possession, I really marvel that such a cataclysm does not happen.

Catholic travelers, watch the priest on shipboard! Watch him closely! If you will look sharply you will see *a priest and a woman.* He may call her his "sister," or "niece," or "cousin," but as a rule she is not.

The officers of the Atlantic liners tell many sickening facts in connection with nautical clerics. Many an ecclesiastical voyager has found himself in irons before the end of the voyage to protect the passengers and himself from his drunken frenzy.

What these nautical clerics do not know about *poker* and other gambling games on their voyages Satan does not know. They usually travel *incognito* in both dress and name, but when the liquor gets into them they betray their clerical character by attempting to assert their priestly jurisdiction.

Dealers in Smut.

There are priests in America who are considered specialists in retailing smutty stories, the foundations of which they learn in the confessional.

In Catholic theological seminaries in America students form associations (not sanctioned by the seminary authorities) in which membership depends upon the applicant's ability to

tell stories of a prescribed degree of nastiness. A priest told me that it took him three years to get admitted.

Brazen Hypocrites.

There are Catholic priests and prelates who are at the head of various Catholic temperance societies, and others who are famed as temperance advocates, who get drunk *ad libitum.* They deliver stirring addresses at temperance meetings, and then they are *put to bed the same night drunk.*

Catholic priests in America impose severe penance upon penitents who have eaten meat on proscribed days, but these priests do not scruple when they are outside of their parishes (and inside when the housekeeper is trustworthy) to break the law of the Church concerning days of fasting and abstinence, and many of them even break their fast before they say Mass.

Some priests, who have a little conscience left, and who have not wholly lost the faith, winter in Mexico where the Church permits Catholics to eat meat on those proscribed days—even on Friday!

Malodorous Pedagogic Samples.

So far I have discussed in a general way the principals and the assistant principals of the parochial schools. I now deal specifically with some of these clerical educators, designating each by a numeral and some suggested title. The cases I describe I have selected at random from the hundreds which I have listed. They are but average samples, and are scattered over America.

My readers may wonder why I do not give the names and addresses of these clerical sinners, and of other wicked ecclesiastics to whom I have referred. I do not do so out of regard for the opinion of my advisers. My clerical counsellors assert that since many, if not all, of these names are now on file in *formal charges* at the Vatican, and since the present Pope, Pius X., has hardly had an adequate opportunity to

familiarize himself with the details of these charges, in order to canonically deal with the accused, it would be disrespectful to His Holiness to give to the world the names and addresses. My lay counsellors solemnly declare that there is grave likelihood that such publicity would lead to the burning of churches and the lynching of priests by an infuriated Catholic people.

It will be noticed that I describe some of these cases at greater length than others. The shorter length is not due to a lack of material. I do not care to nauseate my readers, and so I give a few cases at greater length simply to illustrate what might be said about each of these malodorous pedagogues.

The cases which I now cite may seem *improbable* to my readers by reason of their awfulness; but I solemnly declare that I am conservative in my statements, and that the cases which I now describe are in reality infinitely worse than they appear here.

If I should give the *full story* in every day speech concerning each of these malodorous pedagogic samples, this book would be so nasty that it could not be circulated. It is my desire to tell the truth in chaste language, and, therefore, I take as my literary guides the celebrated Catholic historians, Dr. Alzog and Dr. Pastor (from whose works I quoted in Chapter III), and I trust that my descriptions of clerical depravity will equal in refinement the similar portrayals of these eminent authors.

Rev. No. 1. A Forger.

In the autumn of 1903 a priest of international repute disappeared. He had robbed his parish and Archdiocese of about $750,000, and this largely through forging the name of his Archbishop.

Why is he not prosecuted? Why is he not punished in conformity with the canons of the Church? Is it possible that he knows some startling things which his Archbishop fears he might reveal to the world? Can it be that even now he is drawing hush money from his Archdiocese?

October 16th, 1901, he offered me $50,000 to induce me not to expose his dual life in any forthcoming book. I said to him then: "If you dare to make that offer to me again I will take you by the nape of the neck to the police station." At that time he was living in adultery with a married woman whom he had estranged from her husband and established in a palatial home.

He was an ardent champion of the parochial school and a fierce denunciator of the American policy in the Philippines. He was the principal of a parochial school which had 21 nuns and 750 pupils.

His influence was eagerly sought by politicians, and he was once urged to run for Congress.

Since he has become a *fugitive* he has been teaching in a Catholic college, and has been giving missions, under an assumed name, to convert Protestants.

Rev. No. 2.—A National Character.

His parochial school has over a thousand pupils. In the winter season he is very fond of providing sleighing parties for the young ladies of his school, and he always arranges it so that there is a lack of at least *one* seat. The consequence is that *one* young lady rides in the pastor's lap. This rector is one of the most lecherous of the lewd members of the priesthood.

He constantly attends and "plays" the races. He won $60,000 on one race. He is an habitue of race-tracks, gambling houses and brothels. He is a national character.

His "O. K." is omnipotent. Gamblers have to secure it in order to run their houses in his section of his city; and candidates for the priesthood have to obtain it to get ordained.

This man has been guilty, on land and sea, of unprintable lewdness. He presented one of his mistresses with a belt, each link being a twenty-dollar gold piece. He is reputed to be worth about a million dollars.

Caught *in flagrante delicto* he said: "I never believed in celibacy, I never preached it, never practiced it, and never will. It's a humbug."

Rev. No. 3. A Lover of Fast Horses and Fast Women.

He has in his parochial school over 1,500 children. He keeps a city house and a country residence. He is devoted to fast horses and fast women. In the country he is known as "Mr. West"; and one of his temporary better halves as "Mrs. West."

Rev. No. 4. A Grocer.

He is a priest who eloped with a young woman. He is living with her and running a grocery. She has borne him three children. He said Mass the morning the first baby was born. Any time he will abandon the woman he can return to parochial school duties, for "Once a priest always a priest."

In the parish from which he eloped the parochial school had over 600 pupils.

His name appears in the issue of the Catholic Directory and Clergy List of 1904, although his ecclesiastical superiors are fully aware of his misconduct.

After his elopement he solicited offerings by mail for Masses for souls in purgatory and undoubtedly made a nice little sum in this way.

Rev. No. 5. A Pugilist.

After his ordination he served as an assistant pastor in numerous parishes, where he acted as assistant parochial school principal.

He was finally appointed pastor of a country parish and its outlying missions, which parish had been vacant nine months on account of the sudden disappearance of its rector, who had been drunk most of the time for five years and who was accused of a criminal assault upon two little girls.

At his first appearance he told the people from the altar

during Mass that they had a very bad name with the Archbishop and priests of the Archdiocese, so bad, in fact, that priests did not care to come and labor among them; that he was the only priest with sufficient zeal and faith to volunteer to undertake the work of the cure of their souls, and that if they interfered in any way with his plans or reported him to headquarters he would lock up the church, leave the place and they would never get another pastor. This cowed the people. He succeeded, by underhand means, in getting another town attached to his parish. This gave him a large territory for his operations. He adopted every means to raise money. He held missions, fairs, picnics, sociables, euchre parties and barn dances, which he advertised through the parish by hand-bills, placards, and the press. Depraved women came from surrounding cities to his entertainments and helped to sell his tickets and make his enterprises successful. These abandoned women covertly plied their shameless arts at these undertakings. When some of the good people remonstrated with him, he replied with an oath: "It is not my business to look into the character of people; what I am after is money for God's Church." Just after one of his fairs was opened, four most respectable young ladies, finding a woman of doubtful character in charge of a booth, went to him and gave him their booth books and said: "We cannot have anything to do with this fair; it is a scandal; we cannot associate with abandoned people." He replied: "It is none of our business; it is not for you or for me to question the character of people; what we want to do is to make money for the Church." At one of his church fair dances an intoxicated stranger asked a young lady of the congregation to dance with him. She declined, and he staggered over to the Reverend Father and promised to give ten dollars to the fair if he would induce the young lady to comply. The pastor urged the young lady to dance with this man, telling her that her refusal would cost him ten dollars.

He expelled a number of children from his Sunday School, which was held in the church immediately before Mass, thereby preventing them from being present at Mass, to humiliate their parents for not meeting his exactions. He wrote scurrilous letters to several parishioners because they did not pay enough to satisfy him.

In March, 1898, he told his congregation to be ready on a certain Sunday to announce, on the calling of their names, the amounts they would contribute to pay off the church mortgage. The Sunday came, and during the Mass he ascended the pulpit, and commenced to call the roll of his congregation. He called out three or four names, and the parties replied: "I will see you to-morrow, Father." He called back: "You will be in hell to-morrow; damn to-morrow; to-morrow be damned; I'll see you all in hell to-morrow." The congregation rose to leave the church, and he cried out: "Go, and may the curse of God go with you; this is damnable; this is casting pearls before swine; by the eternal God I'll make you do your duty." Several parishioners fainted.

The people at one of the outlying missions bought a lot, for a church site, upon which there was a cottage. This cottage was sold for $49.00, which the pastor treated as his own money to pay for a memorial window in his own honor in the new church.

At another outlying mission, in a popular contest for a gold watch at one of his fairs, he put on a blackboard the name of a prostitute with the names of three Catholic ladies, two of whom immediately withdrew their names, but he persuaded the third lady to stay in the contest on the plea that the money would be for God's Church.

After having continued this course of blackguardism for a number of years he was promoted to a most desirable parish, where he commenced his administration by holding a fair, at which he had all kinds of gambling devices. Shortly after it closed he had a most prominent Paulist Father give a mission. The Paulist Father had a "question-box," and among

the questions asked were: "Is it right to have gambling devices at a church fair?" "Should not the pastor be paid a definite salary?" "Should not a parish have trustees to manage the parish finances?" The Paulist had announced that he would answer the questions at the evening service. The pastor forbade him to answer the foregoing questions. The pastor opened the evening service with the recitation of the Holy Rosary, and then retiring to the sacristy he met the Paulist and asked him, "Are you going to answer those questions?" "Yes, Father," was the reply. The pastor then struck the Paulist with his fists; smashed his spectacles and knocked him down, he breaking the electric lamp in his fall, leaving the sacristy in darkness. The altar boys rushed from the sacristy into the sanctuary crying, "A fight! a fight! a fight!" Many of the congregation thought they were crying "fire." The pastor quickly put on the benediction cope, picked up the *Monstrance,* which had been thrown upon the floor in the struggle, rushed into the sanctuary, ascended the steps of the altar, opened the tabernacle, took from there the Blessed Sacrament, placed it in the *Monstrance,* turned around to the people and dismissed them with the Benediction of the Most Holy Sacrament. Over a third of the congregation were Protestants, who were curious to hear the sermon of the Reverend Missionary, the Paulist's work being especially the conversion of Protestants to the Catholic faith.

This pugilistic pastor has refused to pay his debts; he has involved his parish; and he has blackguarded his people. His congregation recently demanded, by a signed petition accompanied by grave charges, that he be removed, but his Archbishop ignored this demand, and the priest still has the cure of their souls.

In his late parish he claimed that a parishioner, who was a poor man and eighty years of age, owed him six dollars pew rent, and he demanded the money. The old man responded, "I have no money, father, except twenty-five cents." The pastor replied, "I see you have the 'Lives of the Saints'

here, and I will take these books for the pew rent." The old man exclaimed, "Why, father, you surely would not take them from me! They are the only comfort I have during the long days and dreary nights." The pastor replied, "I must have my pew rent. Bring them up to the presbytery." The feeble old man obeyed the command of his Reverend Father in God. The six volumes had cost him over nine dollars.

He is the principal of a parochial school which has over 300 children enrolled.

Rev. No. 6.—A Fiend.

He is a priest who ravished a defenceless fifteen-year-old orphan, who had just arrived from Ireland. He committed the crime in his parochial school hall, where he was in the habit of offering the Holy Sacrifice of the Mass for the children of the parish. He kept her in his power through fear. Finally he forced her into public prostitution, and he often visits her for immoral purposes in her abode of shame.

He has an honorable place in the published list of the Catholic clergy of his Archdiocese. She is numbered among the inmates of a brothel. He is beloved as a "Reverend Father in God." She is loathed as a common harlot.

Rev. No. 7.—A Doctor of Medicine.

In 1899 he was sent to one of the most prominent parishes in America. He was appointed second assistant pastor, and was put in immediate charge of the parochial school, which had about six hundred pupils. In 1902 he was charged with a number of penitentiary offences.

The pastor of the parish tried for one year to see the Archbishop about this unworthy assistant, but the stereotyped reply of the Archbishop's valet was: "You can't see him. He is in the country."

Finally this assistant was charged in a sworn affidavit with having committed an indecent assault upon a beautiful young lady, who was taken suddenly ill, and to whom he was

called to administer the last rites of the Church. While hearing her confession he told her that he was "a doctor as well as a priest, and spoke about the female anatomy and sexual matters," and to her great shame and resentment made a digital examination. He then gave her the Sacraments.

He was the spiritual director of the parochial school and was in the habit of visiting it daily. He would sit in the seats with the young girls. One day he asked one of the girls how she felt. She replied: "I have a pain in my hip." He said: "Come with me and I will cure you." He took her into the parochial residence, placed her on a lounge, exposed her person and indecently rubbed her with holy water, telling her that whenever she had a pain like that to come to him and he would treat her. The little girl told the nun who taught her in the school, and the nun reported it to the pastor. He should have been indicted for a criminal assault.

On one occasion a father, on returning from business in the evening, found his little girl on the lap of this priest, who was taking indecent liberties with her. Said the parent: "My God! Father, what is the meaning of this? what are you doing?" "I am preparing her for her First Holy Communion," was the response of the assistant principal of the parochial school. The parent ordered the priest from his house, and threatened to kill him if he ever visited his home again. The Church authorities were made acquainted with the foregoing and other incidents of his depravity, and fearing that he would be arrested or lynched they *punished* him by *promoting* him to the position of assistant pastor in a neighboring parish!!! This man is still preparing children for their first Holy Communion!!!

Rev. No. 8. A Sot.

He was appointed pastor of a church in 1901. It was known to many priests that he was an habitual drunkard. He was frequently found wandering on the streets intoxicated, and was carried by policemen to police stations. He was un-

der the influence of liquor the very day he got his appointment, and his clerical friends did what they could to sober him sufficiently to be presentable at the Archiepiscopal Palace, to which he was called by a telegram. He left at 11 A. M., received his pastoral appointment at noon, did not return, and was found by the police at midnight lying dead drunk in an alley.

About three months previous to the above incident he was serving as an assistant pastor and was charged with the duty of preparing children for Confirmation. The Confirmation Sunday came and brought his Archbishop, who was accompanied by a numerous retinue composed of priests, bands of music and a squad of cavalry. At 11 o'clock on the previous day Rev. No. 8 procured a jug of whiskey, at once went to bed with it and got so crazy drunk that the other assistant pastors and the housekeeper had to hold him in bed, from which, when he heard the music on Sunday, he made frantic efforts to escape though clad only in his nakedness, determined to take an active part in the enthusiastic welcoming of the Archbishop by the good people of the parish.

The first Sunday he was to say Mass as *pastor* he was too drunk to appear, and having secured no other priest the good people were deprived of divine service. He was too drunk to appear on the following Sunday and failed to procure a substitute, but his ecclesiastical friends came to his rescue and had present a Carmelite Father who said Mass. A few months later he was found lying on the street in a helpless state of intoxication in one of the most disreputable districts of the city, and was removed by the police to the police station and kept over night under the name of "John Doe." He escaped appearing on the following morning among the "drunks," as he had escaped on former occasions, through the effective political influence of Church officials. This last episode was one of the many things reported to Cardinal Martinelli by the Catholic Laymen's Association of Chicago.

Rev. No. 8 does not believe in lay trustees for parish property. He is the principal of a parochial school which has enrolled over 350 pupils.

Rev. No. 9.—A Gospel Pitcher.

He was so drunk on a number of occasions while officiating at Mass that his parishioners had to remove him from the Sanctuary. On one Christmas morning his parishioners had to remove him from the altar and put him to bed.

At one time during Mass on a Sunday he took the Book of the Epistles and Gospels in his hand and staggering around on the altar, while turning the leaves, he suddenly said: "The Gospel for the Sunday is taken from—ah! O, h—l, I can't find it, there is the d—n book, find it yourselves!" and he then hurled the Holy Book at the congregation. The good people were scandalized beyond description, and at once went to their homes broken hearted. On another occasion he read the Gospel of the Sunday, and then said: "Do you believe that? Well, I'll be d— if I do. Since you believe it, here's the d— book, take it!" and he threw the book of the Epistles and Gospels at the congregation. Before he was appointed to this parish he had been in charge of several parishes, where he scandalized the faithful by his vices. Complaints were constantly made about him to his ecclesiastical superiors, but to no avail.

At one parish his boon companion was a colored porter of a barber shop, whom he would take into the church and vest, and the colored porter would walk around the altar pretending to officiate, while the priest rang the altar bell. Of course they were both drunk. His parishioners charged him also with undue intimacy with a certain woman. After some time he was promoted!!

About the middle of February, 1904, he was in an intoxicated condition in a leading Chicago hotel, and boasted of having been to houses of ill-repute. A Catholic bystander said to him: "You ought to respect the Roman collar you

wear; the people can see by that that you are a priest." He replied: "A priest! a priest! why, I am a priest, and I don't give a G— d— who knows it." The bystander said: "You ought to take off that collar." "O, h—," he said, "that's my trade-mark!"

A parochial school which has this principal can hardly be open to congratulations.

Rev. No. 10.—A Wounded Veteran.

At a certain Sunday Mass in the summer of 1901 he appeared before his congregation with a bandaged wound in his forehead, which he had received in a house of ill-repute, where he had also been robbed of his valuables. The house was "pulled" by the police, and he was among the guests. At the police station he was given medical attention. In 1902 the piety, zeal and efficiency of this wounded soldier of Christ received due recognition and reward by his appointment to an important parish in an aristocratic suburb.

He is a devotee of four goddesses—Bacchus, Venus, Graft and Gambling.

Rev. No. 11.—A Hatband Lover.

He is now an assistant pastor. About six years ago he fell in love with a young nun, who was beautiful and accomplished. She was the music teacher at a female academy. They carried on an amorous correspondence. Appointments were made and kept. Sometimes they met at the house of his mother; and at other times elsewhere. Ingenious methods were practiced to arrange these assignations. He visited the convent to say Mass and to give Benediction and spiritual instruction to the sisters and children; and he hung his hat in a certain place, and then the musical nun would quietly slip out of the chapel during the devotions and go to his hat and find under the inside band a loving missive. She would then go to her cell and read her love letter, and pen one to her

clerical lover in which she would designate a time and place for their meeting, and then put it under his hatband.

On one occasion a Bishop accompanied him to the female academy. Their hats were alike. When the Bishop put on his hat he discovered that it was too small, and on investigating he found a letter under the hatband. He was kind enough to give the letter to Rev. No. 11 instead of attempting to keep the appointment himself. The nuns knew of this intimacy, and there was a good deal of tittle-tattle which came to the ears of Rev. No. 11, who threatened the Mother Superioress with all kinds of revelations if she did not silence the gossip. He said to the good Mother: "How can I help it if one of your nuns falls in love with me?" A conscientious nun wrote to Cardinal Martinelli, then Apostolic Delegate, at Washington, D. C., and revealed the corrupt condition of things. The pastor of the parish was ordered to make an immediate and searching investigation. He made a judicious inquiry, and reported to Cardinal Martinelli that the priest had fallen from grace.

At this opportune time a priest was needed to act as assistant pastor and spiritual director of the Young Ladies' Sodality in the Cathedral parish, and Rev. No. 11, regardless of his bad record, was installed. The charms that smote the nun have had a similar effect upon a number of the young ladies of the sodality, and a great deal of scandal has been the result.

He is the spiritual director of about a thousand sodality young ladies, and he is assistant principal of a parochial school which has enrolled about thirteen hundred pupils.

Rev. No. 12.—A Wolf in Priest's Clothing.

He gave instructions for First Holy Communion to a motherless girl, aged thirteen years, who was accompanied by a girl of about the same age. He sat between the girls, who were standing up, and suddenly took indecent liberties with the orphan. The little girl was shocked, went home cry-

ing and told her married sister, with whom she lived, what had happened. This offence was brought to the attention of his Archbishop by affidavits made by both children and the married sister. The Archbishop referred the whole matter to his Auxiliary, who held a white-washing investigation.

Rev. No. 12 left the parish upon the advice of certain ecclesiastical dignitaries. He was an honored guest at one of the oldest and most prominent convents in America, where young candidates for the sisterhood are instructed and where there is a very large female academy for Catholics and non-Catholics. He lived in continual fear of being shot by the father of the little orphan, or of being brought before the bar of the Criminal Court. He was persuaded to go to Europe by his friends, who were glad to get him out of the country for fear that he would be caught by the law and would tell tales. At this time he was having criminal relations with a young woman who was the dear friend of one of the mistresses of a certain member of the Episcopate, and who is referred to in a certain affidavit (sent to Rome) as having become a mother by His Lordship. He was provided with one thousand dollars when he left America. He went to Ireland. He tried to seduce a young American girl (who was traveling with her uncle) in the Victoria Hotel, Cork. He returned to America after a few months, and through the good offices of his friends he was provided with a home at St.——, appointed assistant pastor of a city parish, where he heard confessions, said Mass and performed other priestly functions. The Bishop came to this church to confirm a class of children. He was assisted principally by Rev. No. 12 who wiped from the foreheads of the innocent boys and girls the holy oil placed by the Bishop's hand. The good people present, who knew some of the unsavory facts, were indescribably shocked.

While spiritual director of a young ladies' sodality he seduced one of its most prominent officers, and promised her that when he secured a parish of his own he would make her

his housekeeper and they would then live as husband and wife. He acted as her confessor while committing sin with her.

From 1893 to about 1900 he was an assistant pastor. Part of this time he was a professor in a female academy, and he was in the habit of having some of the boarders in the academy visit him in his private rooms in the presbytery, where he kissed them and took other liberties, frequently having some of his brother priests present.

In 1903 he was appointed pastor of a fashionable rural parish, where he immediately commenced and carried to completion the erection of a large parochial residence, provided with a goodly number of bedrooms. He entertains quite lavishly, among his guests being some drunken and immoral broken down priests who have all their clerical faculties but no appointments, and during this last summer one of those reverend guests visited Catholic families in the neighboring metropolis and invited their daughters to spend the summer in the new presbytery, painting it as a delightful vacation resort and so situated that a morning dive could be taken from it into the waters of a placid lake. I personally advised Catholic parents not to allow their daughters to accept the invitation for I well knew that it was extended by lust.

Rev. No. 13.—A Ballad Singer.

While he was an assistant pastor a scandal arose connecting his name with one of his female parishioners, in consequence of which he was transferred to an adjacent parish.

An important parish, in which is located a prominent female academy, became vacant, and he was promoted to it. Worthy priests, when this appointment was announced, exclaimed: "Behold the priest who has been selected to guide the sisters and pupils in the ways of chastity!!!"

He has appeared many times before the public, with ecclesiastics of his ilk, in the role of a ballad singer.

He rarely appears in public in the garb of a priest—his dress is usually secular.

There are on file at the Vatican the most serious charges against him.

Money is his god and Venus is his goddess.

In his parochial school there are enrolled over 500 children; and the female academy has over 300 pupils, a number of them being Protestants.

Rev. No. 14. Celibacy Inexpedient.

This priest has an international reputation. I now give a translation of an affidavit in Latin which was filed at Rome against him, but no attention has as yet been paid to it by the Vatican:

——— makes oath and says: I am a priest of the Archdiocese of ——— and was lately appointed Rector of a Church in the same Archdiocese. I was Assistant Rector of the Church of ——— for about thirteen years. During all these years I lived in the same house and sat at the same table with the Rector, Rev.———. During at least two years the aforesaid Rev. ——— was an intimate friend and faithful adviser of the Rt. Rev. ———, Auxiliary Bishop of ———.

Of my own accord and of my own knowledge I bear testimony to the following facts: The aforesaid ——— lived the life of a layman rather than that of a priest. His associates and friends are certain priests of doubtful character and some from among the laity against whom again and again grave charges have been publicly made.

For twelve whole days in a year he has not lived in his parish. For ten years, clad in secular dress, he spent a night, nobody knew where, away from his house, once in every week. It is certain that he frequently lied about the circumstances.

For twelve years he never missed the festivity called Mardi Gras in the City of New Orleans, which is one thousand miles from Chicago.

He lived for at least two months in the year not only away from his parish but away from the Diocese.

To my knowledge and that of my associates the Rev. ——— rarely said the Divine Office nor did he hear confessions except two hours in a year.

For ten years he had the Stations of the Cross in his church without canonical erection.

He made sport of the devotion to the Sacred Heart of Jesus.

In the hearing of myself and companion, Rev. ——— priest of the Archdiocese of —— Rev. ——— has maintained that carnal intercourse of priests with women of ill-fame is not to be held as a sin, provided they do not cohabit with the women of their own parishes.

The intimate companion and mistress of Rev. ——— is ———, who publicly maintains that the celibacy of priests is inexpedient if not impossible. Again and again I found Rev. ——— and ——— in a bed room with the door closed. The circumstances were such that no doubt remained but that they met there for an immoral purpose. The sister of Rev. ——— was grieved at the visits of this woman, but nevertheless they were continued.

(Signed) ———.

Subscribed and sworn to before me April 17, 1902.

———,

[Seal.] Notary Public.

Rev. No. 14 tells his parishioners from the altar: "It is none of your business what I do. You don't have to do as I do. You do as I say and not as I do."

Rev. No. 15.—A Festive Fellow.

He is a pastor of very loose morals. He associates with what are vulgarly known as "sporting characters." At 10 o'clock on the night of July 25, 1902, accompanied by a lewd woman, he went into a fashionable restaurant, and remained with her several hours in a private wine room. They left at 12:30 A. M. and got into a "runabout" that had remained hitched for them all that time. They drove furiously through the streets, the woman holding the reins and he holding her around the waist. The woman was a beautiful peroxide blonde, about twenty-five years of age, and had diamonds in her ears.

At the Silver Jubilee of his church a bishop and some *prominent* priests were present and officiated at the Solemn High Mass, but the pastor appeared not. He and a clerical

friend had entered heartily into some secular ante-jubilee festivities, and when the Sunday came he had only enough strength to attempt the six o'clock Low Mass. He retired from this ordeal completely exhausted, and was unable to be present at the Jubilee services at 11 o'clock to hear his friend, a Very Reverend Professor, portray him as "a pastor justly celebrated for his piety, learning and efficiency, a noble man."

Rev. No. 16.—An Equestrian Hero.

He has been a drunkard for a third of a century. Because of repeated scandals he has been removed from one parish to another, as a *mild discipline.* About five years ago he received a severe optical injury in a drunken spree. He was taken to a Catholic hospital for treatment, and from there the report was sent out by the good nuns that the reverend sufferer was a Christian hero—that he had been kicked by a horse while in the discharge of a pastoral duty! Before his removal to the hospital an hotel officer made an inventory, as was the rule in such cases, of all the effects upon his person, he being unconscious, and among the valuables were found some rubber goods for lewd purposes. His unministerial conduct was so gross that complaints were made to his Archbishop, but nothing came of them. He still remains in good standing with his archdiocesan authorities.

I saw him at noon, in January, 1904, on the public street, in zero weather, with his shoes unlaced, without collar and tie, shirt unbuttoned, and minus an overcoat, rushing into a saloon.

He is but the representative of a large class of parochial school principals and assistant principals who are abject slaves of Bacchus and Venus.

Rev. No. 17.—A Cuspidore Martyr.

His transgressions against all ecclesiastical proprieties have been continuous. When he was an assistant priest he was moved from one parish to another, as no pastor could tolerate

him. He was drunken and immoral in his habits, and violent and brutal in his methods. He carries to-day a scar received from a former pastor who struck him with a cuspidore in self-defense.

He and a clerical chum took two young girls to the presbytery of another priest, where they ruined them. These girls belong to prominent Catholic families.

He was drinking in a saloon with other priests on an Easter Sunday night. They discussed their Easter offerings, and they were so pleased with the receipts that they drank copious toasts to the faith of the good Catholic people, and finally he began to sing a High Mass. He kissed the counter for an altar and then turned around with extended hands and chanted "*Dominus vobiscum,*" the others chanting in response "*Et cum spiritu tuo.*"

He has a large parochial school.

Rev. No. 18.—A Dead Beat.

Many years ago he was an assistant pastor, and by treacherous conduct towards the pastor he secured a pastorate. During all these years he has been a man of intemperate habits. By unbusinesslike methods he almost put his parish into bankruptcy. He refused to pay the builder of his late church, who had to sue him. His present parish is wealthy and aristocratic.

He is a clerical dead beat, a slave of Bacchus and a lover of Venus.

He has a parochial school, and is the spiritual director of a large female boarding academy which has many non-Catholic pupils.

Rev. No. 19.—A Brewer.

For years he was the assistant pastor of a parish located in the "tenderloin" district of a great city, where he gave free rein to his depraved instincts, consorting with prostitutes, gambling and getting drunk *ad libitum*. From many saloons

in this parish he was evicted late at night for being drunk and disorderly, and for the same reason he was ejected from the public bar of a prominent hotel in his parish. He was in the habit of taking a Turkish bath at midnight to free him from the effects of debauch. On one occasion, in company with two of his sacerdotal brethren, he repaired to a leading Turkish bath establishment. Following the bath of steam and hot air the three retired into the same compartment and while naked bathed their insides with many rounds of Bass' ale. Their conduct became so scandalous that they were threatened with expulsion. Before they departed they purposely used the empty ale bottles for an unmentionable purpose, and the attendants, on entering the compartment and thinking the liquid was ale, quaffed it and were nauseated. They ran after the priests to do them bodily injury. That same Sunday morning Rev. No. 19 preached an eloquent sermon on the beauties of a well ordered Christian life. It produced a profound impression, except upon some of the victims of the Bass ale outrage.

The life of Rev. No. 19 is a travesty of our Holy Faith. While his Archbishop was weak in mind and body, he was appointed rector of a large parish. On the eve of this appointment he was ejected from a saloon late at night for outrageous conduct, it taking five men to get him out.

He preached at the laying of the corner stone of a church, and in his eloquent effort he urged the people not to forget that the Church to-day is as it was fashioned by Christ, and that She cannot be both progressive and consistent; that if they complain of the Church they impeach Christ. (When corrupt Catholic clergymen refer to the Church in this manner, they mean the priesthood.)

He was greatly irritated by the exposures in the Chicago controversy. A brother priest said to him: "There is only one way for them to stop this; if it is not true let them sue Crowley!" "Well," he replied, "they can't take Crowley into Court; he has told the truth; and, anyway, it is the part

of a gentleman to have a good time with the ladies, to gamble and to get drunk."

Over twelve hundred children look up to him as their parochial school principal.

Rev. No. 20.—A Sodomist.

In his early career he was an assistant at one of the leading churches in a great city. While there he was under grave suspicion of abominable misconduct, and his superiors and friends, fearing that he would be arrested by the civil law, to the scandal of the Church, promoted him to a rectorship. In both places he committed sodomy. He was also guilty of habitual drunkenness. His parishioners rose *en masse* and sent deputations to his archbishop to demand his removal. They submitted proofs. Their efforts were in vain. The parishioners then appealed to a neighboring bishop to help them get the rotten priest removed. That bishop's efforts were futile, and the clerical beast remained unmoved for years, a stench in the nostrils of the entire community.

In 1901 he was promoted to the rectorship of a city parish, where he is now curing souls and warning the faithful against the "godless public schools."

When his present parish opens its parochial school it will have a sodomist for its principal.

Rev. No. 21.—A Philanthropist.

This priest conducts an alleged charitable home and school for waifs. He sends "chain" letters and circulars all over the United States, and even abroad. The money flows in to him like a stream from an artesian well. His daily receipts at the start averaged $500, but now they are much larger, owing to a more systematic working of his various soliciting schemes. In his office a Miss B. was a faithful worker, and she toiled in reality for the glory of God, not receiving any salary whatever. He took all of the money and wisely invested it for him-

self in real property, and if ever a rainy day comes he has a number of farms upon which to settle. He occupies a double building which is sumptuously furnished and electrically lighted, the *four* or *five* waifs occupying one of the garrets.

The first *lady* of the home was a German, and on all their trips he passed her off as his niece, I don't know whether on his mother's or on his father's side. She finally married. Her successor made it so hot for the conscientious Miss B. that she appealed to him for protection, but he peremptorily sent her away.

Generous people call at the institution and leave money for this "sweet charity," ignorant of the fact that at that very time the institution's hard worked head is lying in an elegant upper room, sleeping off the influence of Bacchus.

Tippling priests never refuse an invitation to visit his institution. It beats a saloon—a greater variety, more of it, and nothing to pay.

He has a barrel of whiskey so placed that he can suck its contents through a rubber tube while lying in bed. His cigars are made to order and are brandy soaked. He *imports* his wine, champagne, oysters and lobsters. He is worth thousands of dollars and is still making large money at the old stand.

A former post office clerk is now confined in a penitentiary for robbing the mail of this clerical philanthropist, who probably escapes a like fate by "divying" with certain of his ecclesiastical superiors, a conclusion to which I am led in part by the lying advertisement of the number of waifs in his home which the officials of his archdiocese have inserted in his behalf in the Catholic Directory and Clergy List for 1904 for the United States and Canada.

This philanthropic clerical swindler cries loudly "To hell with the public school," and he is an ardent supporter of the demand for State aid for parochial schools. He is now working to secure State aid for his home and school for waifs.

Rev. No. 22.—A Seductionist.

He began his ministry in a large city. He was constantly found in brothels. He was sent into the country as pastor, and was finally promoted to a very desirable rectorship in an inland city, where he seduced a beautiful girl. Her father before his death wanted religious consolation, and his trusted pastor came to him and gave him the last rites of the Church. The dying man, tortured by the fear of leaving unprotected his beautiful daughters, turned to his pastor and said: "Father, protect and save them from all harm." The priest said: "I will." The man died. The pastor had already seduced one of the daughters. During her absence from home, preceding her father's death, the pastor wrote to her the following love letter:

Aug. 24th, 1894.

My Dearest:

Your most affectionate and long expected letter reached me yesterday morning, and its arrival and the reading of its contents pleased me more than any language of mine could adequately express. With your letter also came one from your father. After reading them, especially yours, which I read more than twenty times, I called over to your home and read them to your mother (of course leaving out the love part of it). Your mother is of course lonesome, but she is happy and encouraged under the circumstances to know that your own dear self is improving in health.

Dearest, believe me when I say that you can form no idea of the pleasure which your letter afforded me when you stated that you were having a real swell time on your much needed vacation and your wishes to have me with you have often been the same as mine. But when impossibilities prevent us as at present from meeting and enjoying each other it thus affords me exquisite pleasure to do the next best thing, to write to you and to assure you that you are not forgotten, and that the old adage "Out of sight, out of mind" does not and never will hold good in our case. Had grateful thoughts been letters you would have received one hundred a day, but opportunities for letter writing have been few since the distance between us is so great.

When I stated the positive truth to you in my last letter concerning my interview with ——— I paused before committing my thoughts to paper for fear that they may annoy you on your pleasure trip but as I have never deceived you in the past I was not going to deceive you now. I have always tried to be honest and frank in everything I said or promised to you and I want to be so in this instance. I am glad that it has not annoyed you. I felt and know now that you are a good sensible girl and that the truth, no matter how unpleasant it might be, were better known, for I could not allow you to be humbugged by any man living. You ask, while I stay by you, what need you care; and you need not care about the deceptions of man or woman. The world is full of deception and the older you and I get the more we realize that fact. I have seen a great deal of it and often from those I least suspected. Honey talk and sweet smiles are cheap and for that reason they abound in the world, and the true friend, like the true diamond, is a rare jewel to find.

Fear not, my dearest love, for I will stay by you through thick and thin, in joy and in sorrow. There is none on earth I love and cherish so much as I do you, my dearest. It makes my very heart bleed when I am compelled to say anything to you but words of tenderness and love.

I have seen some joys and some sorrow since my advent here. I have labored hard and during the constant responsibilities of my ministry I have made many friends, but none so kind, none so true, none to whom I feel so grateful as I do to you, and I sincerely hope that you and I will continue always to love each other as we do to-day, and that nothing will ever break the golden chain of love that unites us so closely together.

I made $58.30 on the concert. I will make it $75.00 and distribute that amount among the choir; $10.00 is for my dearest when she returns from rural visits.

With kind remembrance to all and my best love to your own dearest, sweetest self, I remain, as ever,

Lovingly yours,

The young lady returned from this trip; her father died, and she found herself in delicate health. She went to Rev. No. 22 and he frightened her into doing just as he bade by declaring that all of her money was forfeited by her misdeed,

and that she would be in the poor house unless she depended upon him. He then got a young man to shoulder the disgrace and to marry her for her money. Rev. No. *22* and this fellow hurried down town and procured a marriage license; but her mother arrived at the hospital before the two villains got back, and then the daughter refused to be married, and violently denounced the priest, who thereupon departed.

His church was crowded the following Sunday morning; and just as he, with acolytes and incense bearers, was stepping within the altar railing, a wild, shrill scream sounded above the tones of the organ. Instantly everything stopped. There at the altar stood the poor girl's mother, and pointing her finger in scorn at the priest she screamed: "Keep down! you shall not hold service. You ruined my beautiful daughter, and no such false-hearted man can step into that sacred place." The white-haired mother was taken away by a policeman, and Rev. No *22* told the people that he was being blackmailed. The scandal was on everybody's tongue in the town. Rev. No. *22* was arrested for bastardy, and stood convicted before the people. He went to the press and tried to have the story suppressed, but his love letter made that impossible.

Through the lust of this parochial school principal a promising life was ruined, several young women were crushed by a sister's shame, a mother's heart was broken, the confidence of a dead man was betrayed, and the escutcheon of our Holy Church was so stained that Catholics in that town hang their heads to-day in shame. Yet this scoundrel, instead of being driven by ecclesiastical authority from our sacred altars, was simply transferred to another parish where he now has the spiritual direction of immortal souls.

Rev. No. 23.—A Debauchee.

He was expelled for immorality from the seminary in his native diocese while studying for the priesthood. He then came to his present Archdiocese, and resumed his theological studies in its seminary. After his ordination he was ap-

pointed an assistant pastor of a parish in the "tough" section of a large city. He was a frequent visitor at houses of ill-repute. About twelve years ago he was made pastor of his present parish. His career there has been one of drunkenness and debauchery. He visits houses of vice, and takes lewd women back to his parochial home. From November, 1889, to November, 1890, he had illicit relations with Miss —, Mrs. — and Miss —. The last two were supposed to sleep, on their visits to the presbytery, in a room adjoining his, but in the morning only one bed showed signs of having been occupied, and it was the pastor's and clearly showed that it had held two. The first woman was his parishioner and was a virtuous girl until he met and ruined her. Frequently rubber articles were found in his presbytery whose use is familiar to debauchees. He has been afflicted with a loathsome disease and has had medical treatment for it. Rubber articles marked, "For prevention of disease only" were taken out of a garment that he had worn on the preceding Sunday while saying Mass. Miss — was pulled out of his bed at the midnight hour by two reputable Catholic women.

At one time his Archbishop gave him $500.00 to pay for church improvements. He spent the money in debauchery, and did not get back to his parish until after the early Sunday Mass, which was said by a Franciscan monk. He was accompanied home from a vile haunt by a suspended priest of a neighboring diocese. He hired a liveryman to drive them home. The carriage bill was $64.00. He was too drunk to say Mass when he got home, and the High Mass was said by the suspended priest. A special collection was taken up for some church purpose, out of which the carriage fare was paid. While lying on the floor of the presbytery drunk, he soliloquized upon his deception of the people, and dismissed the subject with the exclamation: "O, well, if I don't deceive them somebody else will!" A Catholic lady called thrice upon his Archbishop to complain of this priest, but could not see him. Finally the Archbishop's valet told her

to go to the Cathedral House and see the Chancellor. She saw this official, but he dismissed her abruptly, saying that he did not believe anything she said about the rector.

Rev. No. 23 has the reputation of being an eloquent preacher, and his services are in demand by his sinning brethren for special ecclesiastical functions (such as corner stone layings, dedications and jubilees), his Archbishop, who knows about his unholy life, often being present.

When Rev. No. 23 goes to Hot Springs and other summer and winter resorts his friends address him, verbally and in writing, as "Mr." He goes under the alias of "Mr. Mitchell."

He has become so depraved that he has low creatures serve him in the ways of Sodom.

If he had his just deserts he would be transferred from his parish to the penitentiary.

He is the principal of a parochial school which has enrolled over two hundred pupils, and he vehemently seconds the Catholic clerical demand for State aid for parochial schools.

Rev. No. 24.—An Admirer of "Little Egypt."

After his ordination he served as an assistant pastor, and he was known about town as a sport, a gambler and a roué. One of his pastimes was telling smutty stories founded upon things which he had learned in the confessional. He and other priests caroused. Moonlight nights were used for hayrack parties by these convivial priests, whose companions were abandoned women. He was never known to miss a picnic day or night. There was no exhibition of beastliness in any noted house of depravity, white or black or yellow, which did not number him among its most delighted patrons. "Little Egypt" was one of his prime favorites. Her nude dancing never failed to fascinate him. His conduct was so unpriestly that he finally was written up in the daily press. Within two weeks thereafter he was *grievously punished* by being promoted to the cure of souls in his present parish! Repeatedly he has

accompanied his Bishop to assist in the confirmation of the children of the faithful Catholic laity!!!

Being short of funds he mortgaged his church for a thousand dollars; and then he invited his Bishop to confirm the children of his parish. After the Confirmation he gave a banquet in honor of the Bishop, and congenial priests and a number of young lady friends attended it. The gathering broke up after the departure of the Bishop in a drunken fight over the girls. Two parties were formed, and one ejected the other. The vanquished party retired and awakened a saloon-keeper, one of the pastor's leading parishioners, and insisted upon being furnished with a stock of liquor. This was given to them, and with it they went to a hotel. They then proceeded to drown the recollection of their recent defeat, and in the effort made such a rumpus that the quiet of the town was disturbed, and the city marshal threatened to put them all under arrest if they did not desist. While debating the matter the imbibed liquor came to the relief of the officer of the law, the offenders subsiding into a drunken sleep.

Rev. No. 24 makes it a Christian virtue to avoid the payment of bills. Indeed, he is a bankrupt financially and morally.

Because of his artistic singing, he is in great demand as celebrant of Requiem High Masses, and as chanter of the "*Veni Creator Spiritus*" at spiritual retreats, synods, etc., this hymn being a prayer for the descent of the Holy Ghost upon the gathering. He is an accomplished singer of "coon" and "levee" songs, and is unequalled as a cake walker.

As soon as his parish has its parochial school erected, he, by the law of the Church, will be its principal, and the parishioners can have none other.

Rev. No. 25.—A Ground Hog.

He is rector of an immense parish. He first studied law, but seeing more money in the priesthood he abandoned the law for the Lord. He went to Rome and studied there. Then he came home, and the prestige of his foreign schooling placed

him at once in an important ecclesiastical office. Then he was, through a "pull," appointed rector of his present parish. He is grossly intemperate. He was for some months in a Catholic hospital at the time of his appointment on account of inebriety. He is continually absent from his parish, being at Hot Springs and other resorts. He is never home except when he wants money. About the only religious duty he ever performs is to announce special collections. He never baptizes; he never hears confessions; and he never answers sick calls. His chief ecclesiastical service is to beg for more money on Christmas, Easter and All Souls' Day. Some of his parishioners refer to him as "the ground-hog" because of his rare appearances and sudden departures. He is short on religion and long on graft.

He has 1200 pupils in his parochial school. He has all sorts of gambling devices at his church fairs, and raffles whiskey at them. From the altar and pulpit of his church the public schools are called "godless."

Rev. No. 26.—A Monstrosity.

He is the pastor of a very large parish, and has been its rector for thirty years. After his ordination he was appointed an assistant to Father Z. Father Z. held a big church fair, got dead drunk during it, and an assistant ran away with the proceeds. Rev. No. 26, being regarded as a shrewd man to hush up the scandal, was selected to take the place of the fugitive assistant. When he got on the ground he saw that the parish by proper handling would have a great future, the parishioners being a generous, industrious and thrifty people. But he felt that he must get Father Z. out of the way. He procured a two-gallon jug of whiskey and gave it to Father Z., who was lying in bed partially intoxicated and begging for liquor, and Father Z. got beastly drunk. Rev. No. 26 then hurried to his Bishop, and complained that it was impossible to do any work for God with the Rector continually drunk. The Bishop immediately sent his Chancellor to the presbytery

to investigate, with orders to remove Father Z. to the hospital if the complaint was found correct. Father Z. was taken away forthwith. At this time the fugitive assistant was arrested, and arraigned before the Criminal Court. Rev. No. 26 was a necessary witness to produce and testify to the books of the parish; and he went to his Bishop and said: "In what capacity shall I testify? If I testify as an assistant my evidence will have little weight." The Bishop replied: "Testify as pastor of the church." "But," rejoined Rev. No. 26, "if I am asked to produce my letter of appointment as pastor, what shall I do?" The Bishop said: "I will fix that now," and he forthwith wrote a letter appointing Rev. No. 26 pastor of the church. When Father Z. got sober he found his parish gone, and he drifted around from place to place among his friends and finally died. But he is to-day the nemesis of Rev. No. 26, who, when he has the delirium tremens, sees Father Z., and it is heart-rending to hear him cry: "O, let me alone! let me alone! for God's sake, let me alone! let me alone!"

Rev. No. 26 and his relatives have amassed a fortune of nearly a million dollars out of this church.

He has demoralized the people of his parish through his scandalous conduct. Numerous complaints have been made against him by parishioners and assistant priests but to no avail. The complaining assistants were usually punished; the parishioners were always ignored.

On especially sacred occasions, such as the days of the Nativity, Crucifixion and Resurrection of our Lord, he gets excessively drunk, alleging that his drunkenness is an incontestable proof of the genuineness and depth of his faith. The way he puts the matter is this: "A man with my faith would drop dead on the day of the Nativity of our Lord, when he thinks of the divine Savior being born in a barn, if he did not drown his amazement!" "A man with my faith on the day of the Crucifixion of our Savior, thinking over His sufferings and death, would go crazy if he kept sober!" "On Easter

a man with my faith would be paralyzed with holy joy, reflecting upon that open tomb and the risen Christ, if he did not have whiskey to calm his emotions!" "Only men of weak faith can keep sober on the day of the Ascension of our Lord; men of strong faith must get drunk to keep their hearts from being broken by lonesomeness!" The Feast Days of the Blessed Virgin are times of peculiar trial to him; and only by copious draughts of whiskey is he able to stand the strain of their touching memories.

He frequently officiates at Mass without his pants, trusting to his cassock to hide his limbs, and he often wanders around the streets in some of the sacred vestments. He made two attempts on Christmas morning, 1902, to say Mass in his night shirt before the great congregations. He made a third appearance in the sanctuary before fully two thousand people, clad in his night shirt, with a short cape over his shoulders, and he stood in the sanctuary bowing and smiling foolishly at the worshipers. The two priests who were engaged in giving Holy Communion ordered an altar boy to lead him away.

Just after the death of the noted American agnostic, Robert G. Ingersoll, he said: "Gentlemen, Ingersoll is dead. It is too bad. He was an honest man. I wish I had the strength and ability to take his place in the world; if I had I would do so gladly. Gentlemen, we are fooling the people, but he did not." He was then asked by one of the priests, "Father, do you mean to say that there is no God?" He replied, "Why, certainly I do." His questioner then reviewed the usual Catholic arguments for the existence of a God, but he sneered and said: "If there be what you say, a God, I now challenge Him to strike me dead: that is my answer to you, young man." He held his watch and gave God five minutes, and on the failure of the Almighty to kill him claimed that he had won the argument.

This man's life has been an open book to bishops, priests and people. The blasphemous wretch is to-day the spiritual shepherd of at least fifteen thousand souls. What has been

and what is his "pull"? He has become so besotted that he throws money out of his windows to the parochial school children to get them to bring him whiskey.

He keeps his parish heavily in debt. He once said to one of his assistants: "If you ever get a parish, don't get your church out of debt; keep it in debt, and then you can holler for money as often as you please; if anybody is fool enough to pay off the debt, start a new debt. Have a collection every Sunday, at least every other Sunday; never allow three Sundays to pass without a collection; if you do, the people will get out of the knack of giving. I've got a beautiful parish, and I prefer it to a diocese. I will tell you why my parish is beautiful: I've the finest lot of cattle in the country to deal with, and they never run dry. Why, the more I kick them and the more I cuff them, the more I blackguard them and the oftener I get drunk, the better they pony up."

For over seven years whenever he has addressed his people during church services he has done so seated in a chair inside the sanctuary rail. He gives this as his reason: "Why should I tire myself by standing? Only an inferior being would stand to talk to such a lot of cattle." The poor people believe that the infirmities of his flesh compel him to occupy a chair. Virtually the only Mass he says is at some funeral where there is for him a fee.

Generation after generation of his relatives have drawn their support from the duped people of his parish. His housekeeper is his sister, and she is also his general manager and cashier; his brother is his sexton, and so on. His sister has large real estate holdings. She keeps her money deposited in different banks so that no one can tell the amount of her deposits.

He is an ardent promoter of church fairs, and makes his parochial school children sell the tickets. At them he has slot machines, wheels of fortune and other gambling devices; also fortune tellers, and a saloon which he runs without a license. His parochial school is closed during two afternoons to give

the children an opportunity to gamble. He holds his fairs, with their varied attractions, saloon, etc., in his church.

He is now about 55 years of age; and if he rounds out in his present parish the proverbial threescore and ten years, there remain for himself and his relatives fifteen years more of graft, and for the good people of his parish fifteen years more of priestly sottishness, simony and sacrilege.

He has a parochial school in which are enrolled over a thousand pupils, who are taught by fifteen sisters.

Rev. No. 27. A Preference for Black.

He was caught by officers in citizen's clothes in a city alley, at midnight, while having lascivious relations with a negress. As the officers came toward them they separated, he going toward the west and she toward the east. One officer captured her and held her. The other officer caught the priest, who had a handkerchief around his neck to conceal his Roman collar. The officer asked the priest to come with him to where his brother officer was holding the negress, saying: "That negro wench may have robbed you, and now is the time to get your money if she has; you better come back and see." The priest swore at the officer and said: "Who are you?" "I am a police officer," was the reply. "Show me your star," commanded the priest. The officer did so. "I doubt that you are an officer; I will go only with a uniformed officer," said Rev. No. 27. The detective whistled, and a uniformed officer immediately appeared. The priest refused then to go at all, still swearing. The officers grabbed the priest's arms, twisted them backwards and forced him to go to where the negress was being held. A second uniformed officer appeared and asked: "Isn't he a priest?" One of the detectives replied: "I think so." When they got the priest to where the negress was being held the detective in charge of her said: "My God! you hold this one, and let me hold him." This exchange was made, and the detective took the priest aside and said: "My God! Father, what has come over you? what is the matter

with you?" The priest replied: "What in h— do you mean? Do you take me for a d—— priest?" Said the detective: "Father, I am sorry to take you for what you really are not but what the people suppose you to be." The priest then swore and said he had sufficient influence to get them all removed and he would do business with them and get their stars taken away from them on the following day. Said the detective: "If you don't go home quietly, Father, I will tell them who and what you are. My God! Father, I live in your parish, I am sorry to say." Then the priest said: "For the honor of God let me go." The officer said: "You had better go and go quickly; take the one-thirty car," and he released him and the priest hurried away. The negress was taken in a patrol wagon to a station where she was fined in the morning for her misconduct of the night before with the priest. The priest went home, and at 10 o'clock that morning celebrated Requiem High Mass over the remains of a parishioner, and he discoursed eloquently upon the necessity of living a pure and holy life, much to the disgust of the wife of one of the detectives who had been informed of the celebrant's midnight love affair with the colored lady. A few nights after the arrest of the negress the officers met her on the streets while she was pursuing her avocation, and talked with her about her relations with the priest. They wanted to find out if she knew who and what he really was. They said to her: "That man's wife will tear the wool off your head if she finds out about your doings with her husband." Said she: "Why, he's got no wife; he's a Catholic priest!" "What?" said the officers, "what do you mean?" Said she: "Why, he's my bo'; I had a bo' of culur, but I fired him las' September an' ever since that priest has bin my bo'; he calls himself Jack McCarthy, but I know that isn't his right name; I could find his right name if I wanted to; he's a priest sure enuf, and he spends one night every week with me; why, I luv him, he's a cracker-jack."

Rev. No. 28, plus scores and scores. Devotees of Bacchus, Venus, Graft and Gambling.

A DEVOTED (?) PAROCHIAL SCHOOL PRINCIPAL.

The man in the foregoing is a prominent Catholic priest. He is the spiritual adviser of a large female academy, to which Protestant girls are sent. The Propaganda has a copy of this picture.

"THE GATES OF HELL."

The priests to whom I have referred by number are strenuous objectors to lay trustees, and vociferous shouters against the "godless" public school.

It is a marvel that the lightnings of the wrath of God do not consume grafting, lecherous, drunken and infidel priests.

People of America, what think you of such men being the principals and assistant principals of schools which are training American youth?

Our Blessed Savior said of His Church: "The gates of hell shall not prevail against it." Surely His words find a striking illustration in the faithfulness of so many of the Catholic laity to Holy Mother Church despite the wolves in sheep's clothing who minister in holy things at Her sacred altars.

May Almighty God soon deliver the patient, honest and loyal laity from the ministrations of corrupt priests.

The parochial school is a curse to the Church and a menace to the Nation by reason of the pedagogic deficiencies and moral delinquencies of its principals and assistant principals.

CHAPTER VI.

THE PAROCHIAL SCHOOL TEACHERS.

The parochial school is fatally defective in its teaching staff. This declaration will be seen to have ample foundation by a perusal of the facts, as I shall conservatively state them, regarding the procuring, the ability, the training and the environment of the parochial school teachers.

Parochial school teachers, by the law or custom of the Church, are members of some Religious Order, the female teachers belonging to sisterhoods and the male teachers to brotherhoods. Over ninety-five per cent of the teaching in the parochial schools is done by nuns.

Let us see how the parochial school teachers are secured. The officials of the Religious Orders—nuns and monks—are constantly on the alert to discover subjects. The nuns urge upon girls the calm, the dignity, the blissfulness and the honor of a life wholly devoted to God. These girls are most generally those whose parents have been unable to give them educational advantages, and they and their relatives feel flattered and honored by such solicitation. They have, as a rule, but a smattering of the common branches as taught in the parochial school. The girls are also told how angelic they will look in the dress of a nun, and what a pretty photograph they will take in that sacred garb, and how highly esteemed they and their families will be by the people at large.

The sisters in the parochial schools and academies coax and urge their pupils to become nuns. The priests coöperate with these recruiting sisters, and in and outside of the con-

fessional they flatter and coax girls in the same way, and assure them, *as their spiritual advisers,* that they have a vocation.

Many girls become postulants at an early age. As a rule the majority of the nuns enter convents while under legal age.

If a girl consents to become a sister she immediately enters a convent as a postulant, and receives the appropriate garb. A few months later she is *received* as a member of the Order, becomes a *novice* and receives a new name in religion. She remains a novice from six to twelve months, when she becomes a *professed* nun—that is, she makes her solemn vows of poverty, chastity and obedience. The whole procedure, from her entrance into the convent as a postulant till she makes her solemn vows, requires usually about two years.

American convents are often recruited abroad. Nuns are sent to foreign countries to procure subjects. In 1903 a prominent Irish-American politician gave a letter to a recruiting nun in which he extolled her sisterhood, and described the beauty of the life of its members, and portrayed the great need of additional members to carry on the work of converting America; and he particularly advised the young women of his native section to become postulants. The letter brought forth much fruit.

This foreign recruiting is greatly helped by the rigid requirements to which postulants are subjected in certain foreign places. For instance, a young lady cannot become a postulant in Ireland unless she has had a first-class education, and has an ample dowry, the latter generally being about $2,500.00; and her personal character and family history for generations must be above reproach. These rigid rules make the sisterhoods in Ireland very exclusive; but this very exclusiveness produces a fertile field for the American recruiting nuns, for in America these strict requirements are unknown. There is one dowry, thank God, which these im-

ported Irish girls bring with them, and that is virtue. Native recruits are generally secured in the parochial schools.

Recruits, as a rule, are immediately put to teaching. Without training, without pedagogic ability, and without experience they are placed over the Catholic children to impart to them secular knowledge and religious instruction.

Postulants, dressed in the garb of *professed* nuns, are frequently sent the next day after entering the convent to teach classes in parochial schools. A girl, seventeen years of age, a pupil in a prominent Catholic academy in America, became a postulant, and next day she was put over a class of about eighty children in a parochial school; and a few years later she was put in charge of the eighth grade in a parochial school. She had been a stupid scholar, and when she became a postulant she was only in the fifth grade. She could not have honestly passed a public school teachers' examination anywhere in America; yet she was put to teaching in a parochial school.

But if these deficiencies did not exist there would still be the grave danger that the *secular* instruction would fail to have its relative importance recognized. A teacher is most likely to see everything through the glass of the dominant motive. If the dominant motive is *religious,* then it follows naturally that *religion* will receive the preponderant emphasis. The Catechism might appear to outrank greatly all other studies. The Catechism has its place, but may not *too much* Catechism be as harmful to youth as too little?

Again, parochial school teachers are in great danger of mental stagnation and retrogression. What incentive have they to keep abreast of the times? They are free from the criticism of the pupils' parents; they are not subjected to examinations; they are not held to any established secular pedagogic standards; and they are answerable to ecclesiastics who are *very uncertain* intellectual, moral and spiritual quantities.

Parochial school teachers receive individually no pay for their services; hence their toil is reduced to an unrequited

drudgery, except the compensation which may be found in religious sentiments. If this religious reward is absent, then there is an utter lack of incentive to greater achievement in their teaching work; and, if *this* recompense is experienced, by its very nature the only incentive it furnishes is to become a better *religious* teacher, and that in the sense of achieving greater success in imparting *catechetical* instruction.

The secular instruction imparted to the children in parochial schools is deplorably weak. Nevertheless ecclesiastics laud to the skies these incapable teachers, and even assert that they are endowed with supernatural grace for their teaching work. A prominent Archbishop said in a sermon which he delivered June 26, 1904:

> The parochial schools surpass all others. How could it be otherwise? Its teachers—instruments of God's Church—are inspired by the Holy Ghost.

Parochial school teachers are grossly incompetent. I am convinced that but a very few of them could pass the prescribed examinations for public school teachers.

I know of one parochial school in America out of which thirty-three sisters have been turned by the rector during the past four years, on the ground of their "marked incompetency." The last eleven were turned out at the very time Archbishop Quigley was attacking the public school in 1903. These nuns belonged to one of the most prominent sisterhoods in their Archdiocese. They were sent to other parochial schools.

The *religious* instruction comprises a smattering of the Catechism, a rehearsal of astounding ancient and modern miracles, dissertations upon the Christlikeness of the parochial school officers, and some other odds and ends.

Parochial school teachers tell the parochial school children *continually* that the anger of God will immediately visit any one who makes bold to comment unfavorably upon a cardinal, a bishop, a priest, a monk or a nun. This instruction

is imparted to close the mouths of those pupils who keep open their ears and eyes.

The nuns are completely under the thumb of the pastors. They dare not oppose their reprehensible schemes. Their activity in church fairs shows their subserviency to the wishes of the parochial school principal.

At church fairs the parochial school teachers attend the "afternoons" for the children, and they often instruct the children how to play the various gambling devices, assist them in placing their bets, and help the little children put their money into the slot-machines. These nuns frequently manage two booths, one for boys and the other for girls so as to create a rivalry between them. Articles for the fair are solicited by the nuns and the children; chance-books are issued on each article, and each parochial school pupil has to take a chance-book. The children sell these chances, and the child who sells the most in each grade gets a small prize. The teachers' booths make the most money.

The parochial school principal can, if he chooses, make life miserable for the parochial school teachers. He can discharge them at will. He can overwhelm them with petty annoyances. *He is their spiritual confessor,* and therefore has them completely in his power. Bold, indeed, would be that parochial school teacher who would enter any protest against the unclerical conduct of her principal. But if she were courageous enough to complain, her complaint would not bring redress. Her course would be interpreted as an attack on *authority;* and the parochial school superintendent, instead of rebuking the corrupt principal, would have the complaining teacher punished. Nuns have been exiled for such conduct.

All the nuns in a convent must be in subjection to their sister superioress. Her will is law. Her will absolutely dominates them. The nuns dare not express any will of their own. Such arbitrary power in the hands of one woman, who may be unchristian at heart, is fraught with the gravest peril

to any of the nuns who do not cater to her and enjoy her favor. Think you that under such conditions a sister will oppose her superioress or refuse to acquiesce in her every wish?

Let no one imagine that the lives of the nuns are full of unalloyed happiness. If the truth were known the Catholic people would be astounded by the number of sisters who carry crushed and bleeding hearts. Not infrequently nuns summon up courage enough to leave the sisterhood, despite all suggestions of shame and threats of eternal damnation.

Parochial school teachers live in too narrow a groove and breathe too confined an atmosphere to warrant Catholic parents in feeling satisfied with having their children under them, even if there were no question as to their qualifications to teach. Catholic children should have natures over them which are strong, broad, sympathetic and expanding.

As far as the monks are concerned many of them are devotees of Bacchus and Venus.

I assert again that the parochial school is fatally weak in its teachers because of their lack of pedagogic talent, training, incentive and independence.

CHAPTER VII.

GRAFT! GRAFT!! GRAFT!!!

I HAVE already in general terms charged the parochial school officials with being grafters. In this chapter I will give some forms of clerical grafting. I do not pretend to describe all of the nefarious methods by which ecclesiastics filch money out of the pockets of the faithful and generous Catholic people, who blindly imagine that their gifts of money are entirely devoted to holy purposes, and have no suspicion that their contributions go to the personal enrichment of priests and prelates. It is not surprising, however, that they should be so easily deceived, for what could be more natural than for them to believe without a question the statements of the shepherds of their souls? Taught from infancy to regard priests and prelates as holy beings, they must not be unduly blamed for shutting their eyes to all signs of clerical hypocrisy, nor must they be too harshly censured for coming with the greatest reluctance to a realization of the frauds which are daily practiced upon them in the name of religion by the ambassadors of Jesus Christ.

My dear Catholic readers, I beg you to remember that *a grafting priest* turns everything he possibly can into money. Nothing is too sacred to deter him. He grafts on the living and he grafts on the dead. He traffics in the holy things of religion, and he does no service without making money out of it if he possibly can. When he asks you for money for the cause of God it is his own pocket that is uppermost in his thought. He is a vampire that sucks the very life blood of the poor. He is worse than an infidel because he destroys

while professing to be a friend. He is a wolf in sheep's clothing who gains access to the hearts of the people by the garb of godliness which disarms their suspicion. If you have a grafter for your pastor remember that you have a rector who has not at heart the good of your souls; his sole aim is to get as much money out of you as he can.

I seek no quarrel with the Church over the feasts and fasts and ceremonies which She in Her wisdom has enjoined upon the faithful, and I do not begrudge an honest priest a decent livelihood. What I oppose is the prostitution of sacred things by clerical grafters to the service of mammon, and the introduction by them of various religious side-shows for the purpose of making graft.

An old Irish-American gentleman said to me one day: "My God! Father Crowley, the priests are nothing but grafters; it is nothing but money, money, money, the whole time; they are bleeding the people of money day and night; they are hotter after graft than the Irish landlords are after their rack-rents; I left Ireland to escape the clutches of the grasping, rack-renting landlords, but I find I jumped from the frying pan into the fire, as the clergy here are worse than the landlords there; I am so sick and tired of these reverend grafters that I have lost all confidence in them, and I intend from now on to do business straight with the Almighty and boycott the clerical middlemen."

I reserve for a later chapter a full discussion of the disastrous results to the Church of clerical grafting, hypocrisy and immorality.

Holy Orders Graft.

The Church educates the young men who are to enter Her priesthood in this country, and the Catholic people once a year, in every church in America, are taxed for their education, the offering being called "The Seminary Collection." The explanation given for this tax is that the parents of the

young men are too poor to pay for their care and tuition. Each candidate has to be adopted by a bishop or an archbishop, and in order to secure adoption he has to obtain the recommendation of his parish rector. For this recommendation it is not unusual for the parish rector to get an annual graft until the candidate is ordained. The pastor is likely to object on some ground, real or imaginary, to his ordination, if the graft is not forthcoming.

This Annual Seminary Collection is vehemently urged upon the people "to sustain the Church in her efforts to Christianize infidel America." The pastor keeps at least fifty per cent. of the Seminary Collection for his graft.

When a priest is ordained he aims to say his first public Mass in his native parish. He sends out a card of ordination with an elaborate card of invitation to his first Mass. The Mass is announced from the pulpit and in the religious and secular press weeks ahead. The relatives and friends of the celebrant and other worshipers throng the church. Usually the Mass is a Solemn High. A sermon is preached by the pastor or some other ecclesiastic on the dignity, the beauty and the power of the priesthood. A special collection is taken up for the young celebrant but he gets just what the rector chooses to give him. At one of these services there was at least five hundred dollars received, but the pastor gave the young celebrant only twenty-five dollars, although the young priest had paid fifty dollars for the special music.

Promotion Graft.

This graft is made by priests when they are promoted from the place of assistant pastor to a rectorship, and when pastors are transferred from one pastorate to another. When these events take place the Catholic people are duly advised, and influences are set to work to lead them to give the promoted priest or transferred pastor a monetary testimonial. Circulars are gotten up by the priest and his clerical friends, setting forth

the propriety of a testimonial purse, and public meetings are called to carry the suggestion into effect.

Large sums of money are collected in this way. Those who do not contribute are likely to be blacklisted by the priests of the parish and to have opprobrium heaped upon them. This might cause a delinquent serious embarrassment at a time when spiritual consolation is wanted by himself or some member of his family.

Vacation Graft.

Catholic pastors work so hard for the glory of God that they must have vacations in which to recuperate from the wear and tear of their arduous labors for the salvation of souls. They manipulate their vacation necessities in such a way that the faithful are asked to contribute either to a purse to enable them to get away or to a purse after they return to recoup them for their vacation expenses. The sodalities and societies make large contributions.

The subject is so adroitly presented to the people that their giving becomes a sign of their faith.

Vacation graft is by no means to be despised. It runs in the aggregate into hundreds of thousands of dollars annually.

Anniversary Graft.

Birthday: Parochial school children are harassed annually for money for a birthday present for the pastor. No child can be comfortable who fails to contribute. A *tax* is levied upon each child, and the money comes out of the pockets of the hard-working parents. It is simply an annual graft. Adult Catholics may and do contribute directly. Apparently the pastor has nothing to do with the celebration of his birthday, but in reality he is the prime mover.

Ordination: The anniversary of the ordination of a pastor cannot be allowed to go unremembered, and so a purse has to be forthcoming to duly commemorate the event. The parochial school children are taxed and the societies and sodalities

are virtually forced to contribute. The priest himself and not the people sets the machinery in motion for the collection of ordination graft.

Silver Jubilee: When a priest reaches the twenty-fifth anniversary of his ordination a great occasion is made of it. It is called his silver jubilee. Great efforts are put forth to fittingly commemorate this anniversary. They crystallize in a purse for His Reverence, or His Lordship, or His Grace, or His Eminence, as his title may be. Everybody is asked to contribute to this purse, from the highest ecclesiastic and civil official down to the humblest toiler on the streets; non-Catholics are solicited for funds as well as Catholics. Laudatory addresses are presented and sumptuous banquets are served. Silver jubilee receipts as a rule are exceedingly comforting in size.

Silver jubilees are supposed to be the result of the spontaneous action of the Catholic people, but those who really understand about their origin know that the priest whose anniversary is celebrated is the one who starts and works up the enthusiasm.

Baptismal Graft.

At the baptism of a child of a poor couple by a prominent pastor and parochial school principal, its father paid the priest two dollars, and each of the sponsors gave a dollar. The priest looked *contemptuously* at the "two dollars" and scornfully asked: "Is that all I am to get from you, Pat?" "That's all I have, Father!" "Well, now, see here Pat, if you are not ready to pay at least five dollars for a job like this, you must stop making children!" The poor man had borrowed the two dollars!

On the Sunday following baptisms some pastors announce or have announced from the pulpit, just before the sermon, the amounts given at such baptisms by the father and each of the sponsors. This practice of giving names and amounts is pursued to shame into larger giving any prospective fathers

and sponsors, and also to prevent the assistant pastors "knocking down" baptismal offerings.

The baptizing of infants is a profitable industry with the Catholic clergy. Baptism is the first Sacrament, but priests and prelates turn it into an institution for graft. There is probably not one baptism in ten thousand in the Catholic Church in America which does not bring to the pastor a fee ranging from at least two to fifty or more dollars. As a rule the infants are baptized on Sunday afternoon, and the priest, to spare himself labor, baptizes "in a bunch" all the infants presented, and frequently he gets confused, forgets and makes mistakes. He never forgets the baptismal fee, however. There are thousands upon thousands of infants baptized in the Catholic Church in this country every year. Think of the graft which is made out of this holy Sacrament!

Grafting priests lead some Catholic parents to believe that if the first fourteen verses of the first chapter of St. John's Gospel are read after the Sacrament of Baptism, the baptized infant will never be troubled by fairies or ghosts. For the reading of these few verses of Scripture the grafting priest expects and gets an additional offering.

Penance Graft.

Grafting priests do not scruple to use the confessional for the making of mercenary gain. For example, they will compel people who have gone to fortune tellers outside of church fairs to put an amount into the poor box equal to the fee paid to the fortune teller. The pastor is the custodian of the poor box and has sole access to and entire control of its contents.

As assistant pastors do not have access to the poor box they generally pursue the plan of ordering as a part of the penance the having of one or more Masses said, and then and there they receive the offering for the Mass or the penitent brings it to them later.

I know a poor woman who paid a fee to a Gypsy fortune teller, out of charity, and later went to confession, and the

priest compelled her to pay him five dollars as a fine for having listened to the fortune teller.

First Communion Graft.

In America Catholic children receive their first Holy Communion at about the age of ten or twelve years. For this ceremony their clothing is prescribed. Certain stores are urged upon the children. The nuns sell the children certain articles such as ribbons and sashes, wreaths and veils. The children also buy rosary beads, scapulars, prayer books, medals and candles. For the candles they pay twenty-five cents for two or fifteen cents for one, and they are supposed to carry them lighted, but as a matter of fact they do not. After the ceremony the candles are taken away from them and either used on the altar or sold to the members of the next Confirmation class.

There is a first Holy Communion certificate which is filled out for the child and signed by the pastor, for which there is a prescribed fee. Often the children of a first Holy Communion class are requested or commanded by the nuns to contribute a certain amount to make up a purse for their *poor* pastor in honor of their first Holy Communion.

Confirmation Graft.

Confirmation is the next Sacrament following the first Holy Communion, and may come a year later. For it the same furnishings are virtually prescribed as for the first Holy Communion, and practically the same graft is made.

The Sacrament of Confirmation can be conferred by no Church dignitary less exalted than a Bishop. As a rule the children confirmed are taxed so much each to make up a purse for the dignitary who confirms them, and to pay for the sumptuous banquet which is given in his honor. For such banquets professional caterers are generally engaged, and the

plates range in price from five to ten dollars, the price including wines but rarely the cigars.

There is a Confirmation Certificate filled out for each child and signed by the pastor, for which there is a prescribed fee.

Matrimonial Graft.

When a Catholic gentleman wishes to get married he goes to the pastor and makes arrangements for the ceremony. Ordinarily the minimum fee for the service is ten dollars; in rare cases it may be only five dollars.

If the contracting parties wish to avoid the publishing of the bans they have to get what is called a dispensation for which the pastor is paid at least five dollars. It is issued by the Chancellor of the Diocese or Archdiocese, and the pastor may pay him or may not.

If one of the contracting parties is a non-Catholic a dispensation for the marriage has to be obtained from the Bishop or Archbishop, for which cash down has to be paid, the amount being at least five dollars. The marriage in this instance, however, cannot take place in a Catholic church, and at it, wherever it takes place, the officiating priest cannot wear the sacred vestments.

If the wedding is held in a church, the contracting parties must pay at least fifteen dollars extra for having the organ played if they want that instrument used, and if they have singing they must pay still more. If they want the church bells rung for a few minutes they must pay a fee of at least twenty-five dollars. If there is a floral display with an awning and a carpet from the church to the sidewalk, they must pay an extra fee.

Candles are supposed to be lighted at every wedding ceremony when the contracting parties are Catholics. Two candles are furnished by the pastor. If more candles are wanted an extra fee is required.

RC priest should receive $500 fee for marrying a divorcee.

Catholic priests sometimes officiate at the weddings of divorced people. When they are called upon to marry individuals who have been married previously but not validly according to the doctrine of the Church, they take advantage of the situation to exact large fees.

A priest showed me five hundred dollars that he had just received as a wedding fee for officiating at a marriage though the bride had a living husband. This last wedding was held in a Catholic church and at it there was celebrated a Solemn High Mass.

The law of the Church provides that Catholics shall be married by their own pastor and they cannot be married by any one else without getting his consent. But priests and prelates deliberately break this law and marry couples without the consent of their pastor, and sometimes against his protest, and without knowing anything about the antecedents of the contracting parties. Why do they thus violate the law of the Church? Because they get the fee.

I call attention to these marriage fees chiefly to prevent my readers losing sight of this prolific source of revenue when they attempt to calculate the income of Catholic pastors.

Matrimony is one of the seven Sacraments of the Catholic Church. I leave it to the calm judgment of my readers to say whether the various fees in connection with a wedding ceremony which are exacted by the representatives of Jesus Christ do not show a prostitution of a holy Sacrament to clerical gain.

I am unable to say how large the fees are of Bishops and Archbishops,—perhaps they officiate for nothing! The wedding fees of Cardinals are evidently not to be despised.

First and second cousins are allowed by the Church to marry on securing a dispensation for which a fee is exacted, its size depending upon the wealth of the contracting parties.

The law of the Church is that a man may marry his deceased wife's sister, in spite of any adverse law of the country,

provided he secures a dispensation, and of course this costs a fee.

Extreme Unction Graft.

Even the administration of the Sacrament of Extreme Unction is made an occasion for grafting by clerical grafters. I content myself with relating the following incident: One of the most prominent pastors in a great Archdiocese refused to administer this Sacrament unless he got cash down. He was called to the bedside of a poor woman whose husband was a Protestant. She had not attended the Catholic Church since her marriage—two years. The priest put everybody out of her room, and said to her: "You have not been to church for two years; this has kept me out of $28.00 pew rent; before I hear your confession and give you the last Sacraments of the Church you must pay me that $28.00." The dying woman replied: "My husband has been out of work most of the time; there are two doctors attending me for several weeks, and I have not a cent in the house." He then produced a blank promissory note, filled it out and asked her to sign it. She said: "No, Father, I do not want to go before God with such a promise on my soul which may never be fulfilled." Taking his hat he answered: "Then die as you are!" And he went away.

Last Will and Testament Graft.

Catholic clerical grafters ply their wicked arts in the last sickness of Catholic people who have means. People of poverty receive scant attention and are sometimes roundly abused for calling the priest at an inconvenient time and for not providing such essentials as candles, holy water, cotton, salt and water. Rich people are fawned upon and obsequiously served, while every effort is made to get a personal legacy for the Bishop or Archbishop so that the support of that dignitary will be had in case there should be a contest over the will, to say nothing of the desire to curry favor with His Lordship or His Grace.

Catholic priests and prelates are not strangers to probate courts in the various States of the American Republic. Hundreds of thousands of dollars get into clerical hands through last will and testament graft.

Funeral Graft.

The law of the Church is that if a Catholic fails to make his Easter duty he thereby excommunicates himself, and if he then dies without having the ministrations of a priest no religious service of any kind can be held over his remains, and his body cannot be buried in consecrated ground. Is this law observed in America? No, not when the relatives of the deceased have money. In fact, the breaking of the Church law is a prolific source of graft. What will not faithful and devout Catholics give to have religious rites over the remains of a beloved relative, both for the salvation of the deceased and to save the family from the scandal of having a relative buried like a dog? The bodies of persons who have failed to make their Easter duty and who have then died without the last sacraments are carried into the Church, the altars are heavily draped, a great number of candles are burning, Solemn High Mass is sung, fulsome eulogies are pronounced, and the bodies are laid away in consecrated ground. This is done throughout America every day of the week. High church dignitaries often officiate.

Most awful is the effect of funeral graft. The children of the deceased, the relatives, the friends and the neighbors understand the horrid hypocrisy and remark, "Why should we lead a good life and go to Mass? If there is money left when we die we are sure of a good send off."

Catholics deliberately fail to make their Easter duty and neglect all of their other religious obligations. They are taken sick, the priest is sent for and the sick receive the last Sacraments, and thus they are entitled to Christian burial. If the relatives have money the deceased receive as marked honors

in the funeral rites as are accorded to Catholic people who have lived the most exemplary lives.

The remains of the most abandoned people, such as thieves, murderers and prostitutes, who have died in the very act of sin, are carried into Catholic churches and given all possible honor and interred in consecrated ground.

According to Catholic teaching the soul of a Catholic who failed to make his Easter duty and thereafter abandoned all other religious obligations and died without receiving the last sacraments, does not go to purgatory but goes immediately and directly into hell, and "out of hell there is no redemption." According to Catholic doctrine the destiny of that soul is irrevocably fixed, and it must remain in hell for all eternity. This teaching applies to any human being who dies with the guilt of even one mortal sin on his soul. Notwithstanding this positive teaching priests and prelates take money for funeral services which they know are but "a mockery, a delusion and a snare." In addition they get immense graft from the relatives and friends for Masses for the liberation of the soul when according to Catholic doctrine there is no liberation. What explains this inconsistency? Is it a clerical want of faith in the doctrine? Is it graft? Is it both?

One of the most prominent pastors in America makes it a point to say all the funeral Masses which are said in his church, and at the funerals of individuals whose lives have been most vicious and sinful he delivers eulogies, in the course of which he expresses his sorrow over the great loss to the parish, and he weeps copiously. Then he peers up at the rafters and states that he sees the soul of the departed in heaven, and often he declares that he hears the deceased singing with the angels and archangels. Later he reminds his hearers of the frailty of all things human, and suggests that possibly his eye-sight and hearing may be defective, and he implores them to make sure of the eternal salvation of their loved one by having him say some requiem Masses. Of

course he does not say Masses for nothing. He is the shepherd of at least fifteen thousand Catholics.

Funeral graft is also made out of the funerals of devout Catholics. The relatives and friends of the deceased are urged to have Masses said for the repose of the soul of their departed loved one. Every Mass, said or unsaid (the latter often being the case), means so much additional money for the priest.

I am not criticizing the having of Masses said for the happy repose of the soul of the dead, for this is in accordance with the teaching of my Church, but I do protest against mercenary priests urging such Masses solely for the sake of graft.

A Catholic gentleman had been living in a Cathedral parish for many years. He moved into another parish, lived there some time, and there died. It was his wish that he should be buried from the Cathedral parish where he had been brought up and where he had many friends. His widow was anxious to have his wish carried out. She went to her parish priest and wanted to know how much it would cost to permit the funeral to be held in the Cathedral parish. The pastor told her two hundred dollars. She said: "Father, we have been good parishioners; we have paid liberally; we gave fifty dollars for each baptism in our family; I do not think you should hold us up in this way." His reply was: "I have stated our terms, and it is up to you." Then she wanted to know how much it would cost to permit a priest from another parish, a personal friend of her husband, to attend the funeral of the deceased in the parish in which he had died and to pronounce a panegyric over him. He replied: "If you will give me one hundred dollars I will permit the priest from the other parish to preach over him." This hundred dollars would be in addition to what this pastor would get anyway for his funeral fee, which would be a very large one on account of the wealth and prominence of the deceased. The widow answered: "Very well, Father, you shall have it"; and then she added: "Well, Father, from the way things are done here below it strikes

me that we will have *to buy* heaven, and if that is so then God help the poor, for they can never get there."

Cemetery Graft.

Who owns the Catholic cemeteries? Who buys the land which is dedicated to the deceased children of the Church? Who sells the lots and single graves? Is there any profit in the various transactions? Who gets it?

If a parish has a cemetery of its own, which is quite frequently the case in the country, the pastor handles all the cemetery moneys or revenue. Parishes in great cities do not own cemeteries, but the diocese has one or more, the title to them, in the absence of cemetery trustees, being in the Bishop.

In the vicinity of the great American cities there are some large Catholic burying grounds. I wonder what they cost and what the expenditures have been and are for their maintenance. I wonder what the receipts from the sales of lots and single graves have been and are. I wonder if they are conducted at a loss or a profit to the Bishops and Archbishops. If there is a profit I wonder to what pious use it is devoted. Catholic people, don't you wonder, too? If you do, why don't you ask? I have heard ecclesiastics say that the Catholic cemetery business is one of the greatest gold mines in America

In many sections of the land there is enough ecclesiastical grafting in connection with Catholic cemeteries to make the dead rise up to protest.

Purgatorial Graft.

Many priests deliberately preach during the week preceding All Souls' Day (November 2nd) in such a way as to work unduly upon the feelings of their hearers. They picture the deceased relatives of their hearers as suffering most horrible torments in purgatory, and crying out in anguish: "Have pity on me! Have pity on me, at least you, my friends," etc., etc. Large offerings are thereupon made by the sympathetic rela-

All Saints' Church

Have pity on me, have pity on me, at least you, my friends.

Commemoration of the Holy Souls

Please remember in your Monthly High Mass, the Souls of

_____

_____

_____

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_____

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_____

and oblige, yours gratefully,

OFFERING
$2.00

Name _____

Address _____

A PURGATORIAL MEMENTO.

tives, amounting often to thousands of dollars, and in good conscience calling for the saying of many Masses, but the Masses actually said are few and far between.

I know good Catholic people who have become so disgusted with this duplicity that instead of making money offerings for the remembrance of their deceased relatives in Masses, they go to the cemetery and say prayers over the graves of their loved ones.

On All Saints' Day, November 1, 1903, a priest said to one of the most enlightened congregations in his city: "I blush for the faith of the people of this parish! They have lost the faith! They do not give us money for Masses for their deceased relatives." The fact was that his people had become weary of being deceived.

A few years ago in an eastern diocese of the United States a pastor denounced from his pulpit the graft practiced upon the Catholic people in the name of religion by mercenary priests, and he called particular attention to the awful swindle perpetrated upon them in connection with the All Souls' offerings. A brother priest, who was a prominent pastor, struck him between the eyes with his fist at a public gathering of the priests of the diocese, held in the Cathedral church, for having enlightened the Catholic people. Seeing that the exposures of this brave priest would interfere with their grafting, the priests entered into a plot to ruin him, and he was soon after suspended and deprived of his parish. He is now raising and selling chickens for a living.

Building Graft.

When a building is erected for any purely *diocesan* purpose the Bishop lets all contracts and pays all bills, and his accounts are never audited. The structure may be for an academy, or a seminary, or a university, or an episcopal palace in the city or in the country. The Catholic people have nothing to say about its necessity, its size, its architecture, its location,

or its cost. One Archbishop paid $35,000 for the erection of a stable, which was not a duplicate of the one in which our Savior was born. The Bishop, if it is a diocese, or the Archbishop, if it is an archdiocese, settles all details to his own satisfaction, and then calls for money, and he asks for what he pleases irrespective of the actual cost. If the actual cost of a structure is a hundred thousand dollars, there is nothing to prevent his asking for two hundred thousand. In fact he gets as much more than the actual cost as he can, and this surplus is simply his individual graft.

The erection of a purely *parochial* structure is in the control of the parish rector. He lets all contracts, pays all bills, and his accounts are never audited in the strict sense of the word. He asks the people for money and they give it to him. Whatever the surplus may be the pastor keeps, and he makes the surplus as large as he can.

Catholic people always pay far more for any strictly diocesan or parochial structure than its actual cost. They never get through paying for some of these structures, and in fact they pay many times the actual cost of them.

Catholic pastors deliberately keep their parishes in debt to give themselves an opportunity to incessantly demand money, and the Catholic people are continually giving to liquidate parish debts which are never paid off. What becomes of their contributions? They go to swell clerical graft.

Incendiary Graft.

I have heard the charge made in Catholic circles that churches and other buildings have been deliberately set on fire by Catholic clerical grafters so that the erection of a new structure would become imperative and afford them an opportunity for graft, the burning of a religious edifice tending particularly to create sympathy in the breasts of all people regardless of creed.

I do not mean to insinuate that incendiary graft is general. I insert this item to decrease or put an end to the graft of this kind.

Sanitary Graft.

The parochial schools, being under the parish rectors, may be kept in a sanitary condition, or may not. Care may be taken of boilers, etc., or may not. A mercenary priest is not likely to spend much for the sanitation of his school building and the safety of his pupils.

There are parochial schools in prosperous parishes whose toilet facilities would shame a hog pen. No wonder many parochial school children go to untimely graves.

Municipalities have building ordinances, and a compliance with them costs money. Every dollar saved is a dollar in the pocket of the priest. A mercenary priest is the greatest tempter a building inspector can have. In the first place, such a priest has no compunctions in carrying his point by graft, and in the second place politics are made to enter into the question, non-acquiescence in the pastor's wishes by the inspector being represented as an affront to the Catholic Church, and, consequently, an insult to Catholic voters.

Corner Stone Graft.

When the corner stone of a Catholic edifice is laid the greatest possible publicity is sought for the ceremony. Announcements are made from the altars, parades are held, and Church dignitaries are secured to officiate. Great crowds assemble and large representations of Catholic societies attend. Large collections are taken up during the services, and the money goes into the hand of the ecclesiastic in immediate charge of the edifice. There is no check upon him. He uses for his own purposes what he pleases. Corner stone laying furnishes a large amount of graft.

Many a Catholic edifice in America is founded upon graft, and often those who lay the corner stones are lewd in life.

Dedication Graft.

There is a great difference between the consecration and the dedication of a Catholic church. A Catholic church is not consecrated till it is entirely free from debt. Edifices may be dedicated when they are completed, irrespective of any indebtedness.

Dedications are made the most of by grafting pastors. Practically the same features attend them that characterize corner stone layings. Large collections are received. The pastor takes them and does with them according to his own pleasure.

Consecration Graft.

This is extremely limited all over the country as it is far more profitable to rectors to keep churches in debt than to free them from debt, and a Catholic church cannot be consecrated till all indebtedness upon it has been paid. As long as there is a debt on his church a Catholic rector can cry for money to pay it.

In the United States of America there are but *few* Catholic churches free from debt.

Corner stone layings, dedications and consecrations are skilfully used. Catholic societies are compelled to turn out in force. Everything is done to secure the attendance of a multitude. A parade, attended with bands of music, is held. Office holders, candidates for civic offices and aspirants for political honors, from the governor of a State down to a constable, are invited, and the invitation is couched in language that compels attendance if the favor of Catholic voters is wanted. They attend and they occupy prominent places. They never leave their pocketbooks at home, and often they assist in taking up the collection. They are publicly presented to His Lordship, or His Grace, or His Eminence, as the case may be, so that their obeisance may be seen by the crowd; and their worshipful attitude is very reverential.

Mass Graft.

The worshipers at Sunday Mass comprise two classes, viz: pewholders and non-pewholders. The former pay in advance the prescribed rates for their sittings, the latter pay cash at the door, the charge varying from ten to twenty-five cents, depending upon the tone of the parish. The pastor sits at the door, or has representatives there, and no non-pewholder over sixteen years of age is allowed to enter for divine worship without first paying cash down. Should he succeed in forcing himself in, he is compelled to stand in the rear of the church during the service or he is seated in what is known as the "paupers' corner." I have known *many* a hard working poor man, who could not afford to pay for each *chargeable* member of his numerous family, to absent himself from church altogether and keep his family away.

I was summoned once to attend a dying man. When I reached the house he refused the last rites of the church. I tried to reason with him and he gave as his explanation for refusing the last Sacraments that the last time he had attempted to enter the church on a Sunday morning he had been refused admission because he did not have *ten cents;* and that he was then in poor health, out of work and had a wife and three small children. His wife told me that he had not been to the church in five years. There are very many men in America like this poor man.

I have known of instances where the pastor, who had been watching at the door, went to the pulpit and, while making announcements, cast aspersions upon the people in the paupers' corner for daring to enter the church without paying the entrance fee.

There is always a collection taken up during Mass, and to induce the people to contribute at least ten cents each they are told, "All who will contribute ten cents or upwards to the collection during Mass will have a share in the Mass which will be said to-morrow," or some other day.

The Church Fair Graft.

In a later chapter I will show the pernicious influence of church fairs upon the Catholic children. In this place I aim to show the various kinds of graft made at church fairs.

Who gets the money, often running into thousands of dollars, which is made at church fairs? The rectors of the parishes where they are held get the proceeds. Is there any account rendered to the parish by the rector of the amount received and of the use to which it is put? Never any honest account. The rector simply puts it into his pocket and spends it as he wills.

Clerical "Sandbagging."

The general public can hardly have any idea of the "sandbagging" which is done at many Catholic church fairs. If possible they are held during the time of some pending election when politics run high and politicians are particularly anxious to curry favor with the largest number of voters. A *Democratic* night will be had on which the Democrats are expected to turn out in force and spend their money lavishly. Then a *Republican* night will be had, on which the Republicans are expected to show themselves *en masse* and empty their pocketbooks.

There are nights for the Mayor and prominent aldermen, and also nights for the candidates for political office. These men rally their friends, and the occasions add many dollars to the bank account of the rector.

A certain Catholic pastor, who is over a very large city parish, sent to a candidate for the office of sheriff of his county about fifty tickets to his church fair, each calling for one dollar. The candidate refused to be "held up" in such a manner. On the following Sunday that pastor publicly denounced from his pulpit that candidate, and commanded the people not to cast their votes for him, on the ground that he was no good for he had refused to buy fifty

tickets to his church fair. The candidate lost the election. There were many fairs going on at this time to which he was asked to give.

At a fair held in the basement of the church of one of the largest Catholic parishes in America, this incident took place. There was present a politician who, for personal reasons, desired greatly to win the favor of the voters of that parish. He went to one of the parish priests and paid him liberally to call the crowd at the fair to order and to fulsomely introduce him for a few minutes' speech. So the fair was changed into a political meeting, *for the good of the parish,* and Mr. Politician expatiated eloquently on the supremacy of the Catholic Church in America and the rights of the Catholic people. During his harangue another priest of that parish, who was hearing confessions upstairs while politics were being aired downstairs, learned the true secret of the political activity in the fair, and he went below, mounted the platform and complained bitterly of his brother priest's lack of attention to his duties in the confessional. The meeting then broke up. The fact was that its clerical interrupter was at that time in a half drunken state, and was the champion and in the pay of the rival candidate.

Catholic church fairs are attempts to do what Jesus Christ said was impossible. He said: "Ye cannot serve God and Mammon." God, at them, is served upstairs by reciting the holy rosary, by going through the Stations of the Cross, by receiving the Sacrament of Penance in the confessional, by the Benediction of the Most Holy Sacrament and the Holy Sacrifice of the Mass. If the fair runs into Lent, then a sermon is preached in which the people are urged against *vices.* Mammon is served downstairs at wheels of fortune, slot machines, vaudevilles, "blind pigs," etc., etc. Upstairs the penitent is roundly censured for going to fortune tellers (elsewhere than at church fairs), and is commanded to put into the "poor box" an offering at least equal in amount to the for-

tune teller's fee. Downstairs fortune tellers (professionals and amateurs) do a thriving business " for the greater honor and glory of God."

The Pope's Life, Whiskey and Two Kinds of Pigs.

In the fall of 1903 a book entitled " The Life of Leo XIII " was raffled at a church fair, the chances being five cents each. At other church fairs bottles of whiskey were raffled at a higher rate per bottle—three chances for twenty-five cents. At another fair held in the basement chapel of a church, live geese, chickens, goats, sheep and dead pigs were *exhibited* and *raffled.* Some of the animals were put in the chapel sanctuary. There was a " blind pig," not far from the *dead* ones, which was in great favor with young and old, and some of the clergymen appeared to be very much attached to it.

The stocks of liquors for these church fairs are donated by distillers, brewers and saloon keepers. It is needless to add that the donations are *forced.*

Contests.

A common method of fleecing the people is by contest. It may be a *beauty* or *popularity* contest between two belles of the parish, or a popularity contest between two prominent priests or business men or politicians or labor bosses or firemen or policemen or parochial school children. The friends of the contestants are expected to express their opinion by voting, paying so much for each ballot and being permitted to buy as many ballots as they care to cast.

I know a priest who took in over ten thousand dollars from a contest over a gold-headed cane between two labor bosses, who had hundreds of men under them.

I know a priest who got up a contest over a gold chalice between his parish and some mythical parish in a neighboring city. His own people worked like beavers, but the mythical parish won the chalice.

At a church fair in the east a contest was gotten up between two parishes over the popularity of their respective pastors. The rivalry ran high. It ended at midnight on a Saturday or rather in the early hours of Sunday morning, in a free fight, at which blood was spilled, and the edifice had to be rededicated.

Disreputable people are often forced to champion the contestants at church fair contests and to give generously. These contests are simply, in the language of a lately prominent German Catholic pastor, a "sandbagging of the people."

The good Catholic people are scandalized by these annual fairs, filled, as they are, with all sorts of questionable attractions. Devout Catholic people blush over these scandalous performances and try to ease their consciences by the pious reflection: "O, well, it is for the glory of God and His Church!" Poor, deluded people! It is not for the Glory of God and his Church, but, as a rule, the proceeds go into the insatiate maw of a grafting priest.

The Paulist Fathers' Fair.

On the opening night there was a prize fight between two children aged eight and ten years. There were other prize fights during the fair, and on Friday night, February the 19th, (the first Friday in Lent and the Feast of the Passion of our Lord Jesus Christ) a prize-fighter got his nose smashed in the prize-ring in the sanctuary, while in the church above him devout worshipers were going through the Stations of the Cross, led by one of their fathers in God. There were at this fair (in violation of the civil law) two of the most up-to-date slot machines and a wheel of forune. There were also special booths for fortune telling. Cigars and soft drinks were sold. All kinds of raffles were conducted, one of them being for a horse which had been presented by a convert. It was won by one of the parish priests. One night a newsboys' band attended and made so much music that the devotions and con-

fessions in the upper church were abandoned. This fair ran into the third week in Lent, the season of prayer, penance and fasting. A policeman was detailed to receive the tickets or entrance fee at the door. The slot machines were a few feet away from him.

The life work of the Paulists is the conversion of the non-Catholics.

Jesus Christ scourged the money changers, or grafters, from the temple. What would have happened to the holy Paulist fathers if He had visited their church fair?

I respectfully suggest to the Paulist fathers that running gambling devices and prize-fights in the church is not the way to win non-Catholics to embrace our Holy religion.

This parish hopes to have a parish school in compliance with the statutes of the Third Plenary Council of Baltimore.

This is an old parish, and during many years of its existence, it had an immense income. The site of the first edifice, which was burned, is worth hundreds of thousands of dollars. Why should there be any debt on this parish? It faces extinction because of its debts. Where has the great cash income gone? What has been done with its most valuable land?

The Poor Box Graft.

Even the necessities of the poor yield graft to Catholic pastors. The world at large labors under the delusion that priests and prelates are very solicitous about the poor. In every Catholic church there are prominently displayed poor boxes in which offerings are deposited by the Catholic people to relieve the necessities of the indigent and the unfortunate. The Catholic people give liberally. Do the poor get the benefit of the contributions? No, they do not. The pastor is the only one who has the key to the poor box. The poor box funds go to swell the pastor's graft.

I have heard Catholic priests say that the giving of alms has a most pernicious influence upon the poor; that it de-

moralizes them; that it gets them into the habit of getting instead of giving, and that it induces the poor to settle in the parishes where they get help; consequently, while they urge their people to fill the poor boxes, still they feel it to be their bounden duty to protect the poor against the pernicious effects of philanthropy, and this they do by deliberately misappropriating the money to their own selfish purposes.

St. Anthony Graft.

Graft is made out of the devotion to St. Anthony. He was born at Lisbon in 1195 and died near Padua in 1231. He was a Franciscan monk, theologian and preacher in France and Italy. About four hundred years after his death he appeared to a lady in a dream and told her how the faithful could have certain things granted through his intercession. He is the saint whose favor is especially sought in matrimony, and for the recovery of lost and stolen articles.

The devotion of St. Anthony consists of confession and communion in the church on nine consecutive Tuesdays. A statue of the saint is erected in the church and near it is placed a box to receive cash offerings of those who seek his intercession, the amount of the offering being an evidence of the petitioner's faith—little faith indicated by a small offering and great faith by a big offering. The people are taught that it is necessary to have *great* faith to secure the help of St. Anthony.

The devotion to St. Anthony is becoming universal in America. There was a time when the Franciscan churches had a monopoly of the devotion. The priests of the other parishes saw that they were losing money by the monopoly of the Franciscans, so they resolved to establish the devotion in their own churches; and now in the various Catholic churches there is a statue of St. Anthony with a box to receive the cash offerings, and his devotion is eloquently urged upon the Catholic people. Those who seek his intercession are numbered by hundreds of thousands.

For the information of my readers I quote the following excerpts from a Catholic work entitled "St. Anthony's Bread for the Poor, and Prayers for Novenas and the Thirteen Tuesdays in Honor of the Saint," compiled by Monsignor Patrick F. O'Hare, Rector of St. Anthony's Church, Brooklyn, New York:

An instance of St. Anthony's gift of miracles and of his readiness to exercise it to the profit of the poor, is recorded in the process of his canonization. Close to the church that was erected in Padua to his honor, shortly after his death, a baby boy named Tomasino, twenty months old, was drowned in a pond. The distracted mother, standing beside the corpse in the presence of several friars and a crowd of workmen, promised the Saint that, if he would restore her son to life, she would distribute among the poor a measure of corn equal to the weight of the child. Instantly the dead babe awoke to new life, and stretched out his arms to his mother. (Page 13.)

At Bourges a Jew called Guillard, was one of the bitterest enemies of Catholicity. The powerful sermons of St. Anthony had impressed, without entirely convincing, him. One day he held a long discussion with Anthony upon the real presence of our Lord in the Eucharist, a dogma which, to his mind, was altogether inadmissible. "Brother Anthony, I have a mule," said the Jew; "I will lock it up, and keep it without food for three days. At the end of that time I will bring it to the largest public square in the town, and there in presence of the people, I will offer it a feed of oats. You, on the other hand, will come, carrying the Host, which, according to you, is the true body of the man-God. If the mule refuses the proffered food in order to prostrate itself before the monstrance, I will become a Catholic." It was a solemn challenge and the Franciscan accepted it. During the interval the apostle gave himself up to fasting and prayer. On the day appointed, Guillard made his appearance in the square, surrounded by a multitude of his adherents. From the opposite side Anthony approached, bearing the monstrance which contained the Lamb of God. In the middle of the square he stopped, and turning towards the mule, he addressed it in these words: "In the name of thy Creator, whom I, though unworthy, hold in my hands, I enjoin and command thee, O be-

ing deprived of reason, to come hither instantly and prostrate thyself before thy God, so that, by this sign, unbelievers may know that all creation is subject to the Lamb who is immolated on our altars." At this same time one of the opposite party offered the oats to the famished animal. The mule, without taking the slightest notice of the food placed before it, obedient to the voice of the Saint, went straight to where he stood, bent its knees before the Sacred Host, and remained in an attitude of adoration. At the sight of this evident marvel, the air was rent with the applause of the Catholics. The owner of the mule honestly acknowledged his defeat, and, faithful to his promise, publicly abjured his errors. Many of the sectaries present, who had begun to doubt and sincerely sought for truth, were also received into the Catholic Church. (Pages 42 and 43.)

I have heard of men who dressed themselves in the skins of bears and other animals and performed in circuses, and the spectators believed that they were gazing on remarkable members of the animal kingdom. I wonder if these performers did not get the idea from reading about the pious mule of the guileless Jew converted by St. Anthony!

What a fortune P. T. Barnum would have made out of that famished mule which preferred the adoration of the Blessed Sacrament to a feed of oats!!!

I take the following from the last mentioned work of Monsignor O'Hare:

(St. Anthony's) funeral took place on June 17th, (1231) and was of the most imposing description. The mournful character of the burial was changed into a continuous triumphal ovation, on account of the numbers and astounding nature of the miracles operated that day. The blind, the deaf, the paralytic implored the aid of the "Wonder Worker," and all who touched his humble coffin were at once delivered from their infirmities. The gratitude of the people thereupon consecrated Tuesday to the honor of the Saint. Crowds gathered at his tomb on this day by preference, and it was the general belief at Padua that one would obtain on this day whatever was asked of God through this Saint. This practice, which had spread far and wide, received a new and surpris-

ing impetus centuries afterwards. It occurred in this way. A noble lady in Bologna, in the year 1617, besought a favor of St. Anthony with much fervor and earnestness. For twenty-two years she had vainly desired that her marriage might be blessed with offspring. One night she saw the Saint in a dream. "Visit," he said to her, "for nine Tuesdays my statue in the Church of St. Francis, and your prayers will be heard." The pious woman hastened to obey the directions of the Saint, and as a result of her fidelity and perseverance obtained the favor she so ardently desired. This happy response to prayer was soon noised abroad, and the devotion of the nine Tuesdays began to be practiced by countless souls. (Pages 31 and 32.)

St. Anthony does not belong to the city of Padua alone; he is the Saint of the whole world.—Leo XIII. (Title page.)

The Seraphic Doctor, St. Bonaventure, declares that all miraculous graces may be obtained through the intercession of St. Anthony. This intercession is sought chiefly for the following objects:

1. For the restoration to their owners of lost and stolen things.
2. For the recovery of health in all kinds of sickness.
3. For a knowledge of the will of God, regarding ourselves and others relative to the choice of an occupation or vocation.
4. For the happy issue of our undertakings, whether they concern the honor of God, the welfare of our souls, or even mere temporal blessings. (Page 34.)

The rich and the poor meet at St. Anthony's box. St. Anthony procures for the poor who invoke him the aid of the wealthy and providential blessings, and he obtains for the rich abundant favors, spiritual and temporal, but only on condition that they succor the indigent and distressed. . . The rich man must share with the beggar in this world if he would have fellowship and portion with him in the next (for) the poor are they of whom it is said that theirs is the kingdom of heaven. (Page 23.)

Within the past twelve years St. Anthony graft is made more especially under the devotion of St. Anthony's Bread for the Poor. This devotion seems to have begun about

March, 1890, in the shop of Louise Bouffier, a humble linen-draper of Toulon, France. I quote again:

The fame of St. Anthony's bounty at the little shrine back of the Bouffier linen-shop of Toulon spread quickly, not only throughout that city, but also all over France; it passed to Spain, to Italy, to Belgium, to Portugal, and to all other parts of Europe. Thence the glad tidings were carried to America, to Asia, to Africa, and to Oceanica. The good news has circled the globe. Everywhere St. Anthony is confidently invoked. The Saint of the whole world, as Pope Leo calls him, is teaching the world that charity is the wide avenue to the favor of heaven. (Pages 15 and 16.)

It is exceedingly easy to inaugurate the work of St. Anthony's Bread, whether in the aim of consecrating the proceeds to the material necessities of the poor of a parish, of an orphan asylum, a community, or to the maintenance of a Catholic school. All that is requisite is to erect a statue, or even a simple picture of St. Anthony of Padua in some conspicuous place in a church or chapel, that it may be of ready access to the public. A poor-box for offerings is placed at the foot of the statue or picture of the Saint, and the thing is accomplished. (Page 19.)

The widow's mite and the rich man's offerings are alike dropped into the wooden box at the foot of St. Anthony's statue. Money literally flows through this channel, and becomes changed into bread for the poor. (!!!) (Page 5.)

The rector of a parish holds the key to St. Anthony's poor box, and the offerings put into it go to swell his receipts from clerical graft.

Relic Graft.

A regular trade is carried on in sacred relics. Graft is made in this way by the ecclesiastics who supply the demand. Clerical friends, who were educated in Rome, assure me that Church authorities at Rome palm off embalmed corpses upon foreign priests and prelates, representing them to be the bodies of Saints. The purchasers, as a rule, know they are being deceived but since they get a written authentication which en-

ables them to dupe their parishioners and subjects at home, they are willing to pay the price. In like manner, pieces of bone and other so-called sacred things are trafficked in.

A grafting pastor turns the possession of a relic into a source of great gain for himself. He preys upon the credulity of the honest Catholic people by craftily recommending devotion to the relic which he has in the church, and he will arouse their enthusiasm by wonderful tales of marvelous benefits which devout Catholics in various places, at home and abroad, have experienced from devotions to such relics.

I do not deny that there are in existence genuine relics, and I do not impugn the teaching of the Church in reference to the edification which may be derived by the Catholic people from a proper attitude towards them; but I do protest against the manifest fraud and graft which are more and more coming into evidence in our day in connection with the acquirement of and devotion to relics.

The American daily papers are constantly putting before the people articles similar in purport to the following:

Chicago Tribune, August 15, 1904.

Piece of Cross in Gotham Church. Unimportant Parish Possesses One of the Rarest Collections of Sacred Relics.

New York Bureau *Chicago Tribune,* New York, Aug. 14.

In the smallest Roman Catholic church in the city a reliquary, said to be one of the most precious and representative of any in America, was shown at mass to-day. It is the Bohemian church of St. John, in East Seventy-first street. Authenticated by the vatican, and accompanied by a certificate signed in 1842 by Cardinal Patruzi, then in charge of the vatican collection of sacred relics, the church has a cabinet collection that cannot fail to impress the devout.

In the center, upon a silver cross, is a little piece of wood, said to be a portion of the cross on which Christ was crucified. Near this is a part of a red robe worn by the Savior after leaving the sepulcher. There is also a scrap of the title of the inscription on the cross, a chip from the table of the last sup-

per, a shred of rope used to bind Jesus, a piece of the pillar at which he was scourged, a splinter of the crib that held the Christ child, a bit of soil from the grave of the Blessed Virgin, and a piece of the cloak of St. Joseph.

Alongside the columns supporting the altar are affixed small pieces of bones of the twelve apostles.

I assert that the foregoing article is a catering to a credulity which is a disgrace to the enlightened Catholicity of this twentieth century.

My dear Catholic people, do you know how you are fooled by these relic grafters? Let me tell you a few true things which I imagine will be new to you in reference to relics. In the first place it is highly probable that there are but few genuine relics in existence, and it is improbable that many, if any, relics are genuine which claim to date from before the Middle Ages or the Renaissance. The people, centuries ago, cared very little for antiquities. Nations then were comparatively small and they were constantly warring. During the first few centuries after the crucifixion of Jesus Christ his followers were poor, despised and inhumanly persecuted. They were hunted like wild beasts, and their burial places were desecrated. All of these conditions made against the securing, preserving and passing down from generation to generation of sacred articles, such as "a part of the red robe worn by the Savior after leaving the sepulcher," "a scrap of the title of the inscription on the cross," "a chip from the table of the last supper," "a splinter of the crib that held the Christ child," etc. Dr. Pastor, the great Catholic historian, openly confesses that the men of the Middle Ages and of the Renaissance had no sense of reverence for the past; he says:

In truth, the men of the Renaissance had as little sense of reverence for the past as those of the Middle Ages. . . The passion for the new style stifled all interest in the monuments of former days. It would be unjust in blaming the Renaissance period for its reckless destruction of precious memorials, not to point out that the men of the Middle Ages were not

one whit less indifferent; in the 13th century the famous tomb of St. Bardo at Mayence was demolished, and not a trace of it is left. . . The Carolingian tombs at St. Alban near Mayence completely disappeared during the early mediæval times. In the 13th century, the old cathedrals at Cologne, Spires, Worms, etc., were treated in a similar manner. The feeling that we designate as piety, reverence, seemed unknown in the Middle Ages. (Dr. Pastor's History of the Popes, Vol. VI., p. 477.)

History teaches that finally a traffic in antiquities (and this included relics) sprang up, and that deliberate deception was practiced. Dr. Pastor says:

The demand for antiquities became so keen that the extreme difficulty of procuring them is often mentioned. George of Negroponte, writing from Rome in 1507, says, "The moment anything is found, innumerable bidders for it start up." From the same letter we gather that a flourishing trade in such things was carried on by speculators, the prices constantly rising and falling.

The rage for discoveries of course produced many forgeries inspired by vanity or desire for gain. (Dr. Pastor's History of the Popes, Vol. VI., p. 491.)

The crusaders who went to the Holy Land did not want to return home without some tangible proof of their having been to Palestine, so they bought relics to take back with them. Kings and princes sought to show their zeal for religion by securing relics and giving them to churches. Bad Popes and Prelates greatly desired to secure relics because they saw the endless graft they could make out of them.

The result of this traffic was the perpetuation of constant frauds. Relic hunters abounded, and they did not scruple to manufacture articles. In fact, there was often a duplication of relics. Two abbeys claimed *at the same time* to be in possession of the *crown of thorns* worn by our Savior. There have been other equally as disgraceful duplications of relics.

The Council of Trent treated the subject of relics in its twenty-fifth session, held in December, 1563, and it expressed its earnest desire for the removal of abuses, for the abolition of unworthy gain in the veneration of relics, and of revelry on the occasion of their visitation.

Churches which have celebrated relics are thronged with worshipers, and thousands upon thousands of dollars are given in offerings by the deluded worshipers.

I often wonder how the twelve apostles feel over their bones being broken into pieces and the pieces scattered over the earth for grafting priests to use to filch money out of the honest Catholic people. It is a wonder that the jaw-bones do not begin to talk and give the graft away.

A distinguished clerical friend, who has lately traveled abroad, recently told me this: "From the persistent way in which I saw Catholic ecclesiastics sell pieces of the '*True Cross*'—the cross on which Christ was crucified—I am confident that they have already disposed of enough of it to fence in the State of Kentucky."

Charm Graft.

Little images of different saints are *sold* and blessed and the owners carry them in their pockets in order to insure immediate attention to their prayers. Among these are the following:

St. Anthony—to help the owner recover lost articles.

St. Joseph—to help the owner get rich.

The Sacred Heart of Jesus—to help the owner get a husband or wife as the need may be.

Grotto Graft.

Many Catholic churches have grottoes. These are places where shrines are placed. Statues of the Blessed Virgin, of the infant Savior and of other holy beings are erected in them, and the people are urged to go to them to pray for special favors. As a rule they are made in imitation of rockeries, with

moss and trickling water. The water is represented as possessing supernatural virtue, although it may be derived from the city main or from a private pump. Sometimes ice is put around the pipes in a hidden place and the cold of the water is regarded as an evidence of its miraculous quality. Drinking cups are conveniently placed, and the faithful are recommended to drink freely and to take a supply home. Revolving candlesticks and offering boxes complete the scene.

Some of these grottoes are regarded as places where astounding miracles are wrought.

I know a priest who is very prominent and wealthy. A few years ago he established a grotto in his church, and announced publicly that he had imported several barrels of the blessed water of Lourdes which the faithful could obtain at the grotto. His barrels were like the cruse which held the widow's oil in the time of the prophet Elijah—they never gave out though daily drawn upon.

Grotto graft goes to the pastor.

Holy Thursday Graft.

The Blessed Sacrament is generally kept enclosed in the tabernacle of the main altar. On Holy Thursday morning the Blessed Sacrament is removed and carried in procession. Priests and prelates, parochial teachers and pupils march in the procession around the church, while the people kneel, and the Blessed Sacrament is placed in what is called the altar of repose. Hundreds of candles surround it as well as a profusion of costly flowers. At the foot of this last named altar is placed a collection basket.

Catholic people from morning till night on Holy Thursday come to church to kneel in front of this altar of repose to adore the Blessed Sacrament. They are exhorted to put liberal offerings into the collection basket. They do. Who gets the money? The pastor.

Good Friday or Holy Land Graft.

In Catholic churches on Good Friday a crucifix (which embraces a cross with a representation of Christ upon it) is placed on a pillow just at the sanctuary rail and a collection basket is put near it. The Catholic people are exhorted to kiss the crucifix and are urged to place an offering in the basket; they are told that the offering will be sent abroad and will be used for the preservation and renovation of the holy places in Palestine. As this solicitation occurs at the end of Lent the good Catholic people are in a frame of mind to respond gladly, and large offerings are accordingly made. Thousands of Catholic people go to church on purpose to kiss the crucifix.

Who handles the contents of the basket? The rector. Does the money get to Palestine? The only Holy Land it reaches is the pocket of the grafting pastor.

Holy Saturday Graft.

Holy Saturday is the day before Easter Sunday. On it there are appropriate religious ceremonies, among them being the blessing of the baptismal font and blessing water for Easter which is known as "Easter Holy Water." Large quantities of water are blessed, barrels and wash-tubs being borrowed from the neighbors, liquor dealers and others to hold the water.

In some churches this water is bottled by the priests, kept on hand for sale and actually sold at so much per bottle. Who gets the profits from this bottling industry?

This is not a small business, as Easter holy water is expected to be kept in the homes of the devout Catholics all the year round, and to be supplied for twelve months they must have an ample quantity.

There is a Jesuit parish in America which numbers twenty thousand people where this bottling industry is particularly in evidence.

Easter and Christmas Graft.

The children of parochial schools are directed by the sisters to bring in envelopes, furnished by the pastor, Easter and Christmas offerings to the Church on those days. Public inquiry is made by their teachers in the class rooms to ascertain who neglected to bring these offerings. The question is asked: "How many of you children did not bring an offering? Those who did not will stand up." To stand up under such circumstances is a great humiliation to a child. Those who stand are directed to procure the proper envelopes and to depart at once to secure the offering. Following the Easter of 1904 a parochial school teacher commanded all her children to stand who had failed to bring in Easter offerings; and she severely reprimanded the delinquents, and said to them: "When I was a little girl I always brought a Christmas and Easter offering." One of the children asked, "Where did you get the money, sister?" "I got it from my parents," was the reply; and thereupon the delinquent children were sent home to ask their parents, many of whom were poor people, for money to make an Easter offering. At that very time their pastor was just recovering from a debauch.

For the Easter and Christmas offerings the pastors issue thousands of envelopes, of different sizes and colors to fit the various ages and classes. These envelopes bear, as a rule, some religious picture calculated to stir the religious emotions. The pastor gets all these offerings.

At all the Masses on the Sunday preceding Easter and Christmas the people get the Gospel of *money* instead of the Gospel of Christ. They are urged to lay up treasure in heaven by putting cash in the Easter and Christmas envelopes. They are reminded of the heavenly mansions, and they are urged to make, by a generous offering, their title good to a heavenly house, on which there will be no taxes.

Mission Graft.

I now call attention to mission grafting, and I will describe an average case. The rector of a parish concludes to have a mission. Such a mission is generally held once every two years, alternating with a church fair. A mission is a succession of religious services for the people of the parish. As a rule it never lasts less than two weeks and in large parishes it frequently runs four weeks, the first week being devoted to married women, the second week to the young women, the third week to the married men, and the fourth week to the young men. It opens at the Solemn High Mass on Sunday, and services follow in the evenings and mornings of the days of the mission, and sometimes on the afternoons of three or four days the children are gathered together for special services. Confessions are heard during the day and evening. For the mission the rector engages preachers from some Religious Order. These preachers have "stock sermons" which they have learned by heart and "fire off" in the various parishes to which they are called for missions. The rector will have, as a rule, preachers from a different Order at each succeeding mission. The mission is announced two or three weeks ahead. Placards are put up, and handbills are given out at the church door. The rector goes to dealers in religious articles and gets rock bottom prices; then he orders a stock consisting of scapulars, rosaries, crucifixes, candlesticks, medallions, holy water fonts, prayer books, religious pictures of our Lord, the Blessed Virgin and the Saints, and other mission goods. These goods are placed in a booth in the rear of the church or in the basement chapel or in the parochial hall. Appropriate signs are placed calling attention to the goods. The preachers urge the people to buy these goods, tell them where they are to be found, and ask the people to bring the purchased articles to the altar rail immediately after morning Masses to have them blessed, and some of them specially indulgenced. These articles are sold to the people at two or

three times their cost price. A collection is taken up at each service, and sometimes an entrance fee is demanded at the door in addition. The sermons deal with those things which are calculated to quicken the devotion of the people and to stir their liberality. The people contribute most generously to these collections, which are taken up during the Masses in the morning and immediately after the sermon in the evening. The people are given to understand that all of these collections, less a moderate amount for the maintenance of the preachers during the mission, go into the coffers of the Religious Order to which the preachers belong, to be used to educate young men for the missionary work of that Order. At the end of the mission for each division of the people a special collection is taken up for the same worthy purpose. The preachers urge this collection and in this are earnestly supplemented by the rector, who implores his people to be liberal to the holy fathers. The preachers generally pass the collection baskets which they frequently empty into large baskets which are carried immediately after them by the pastor and his assistants, who watch the people closely to discover any who may fail to give and to keep the holy preachers from slipping any of the collection into their own pockets. During the mission the people, particularly the women, make generous offerings to the preachers, outside of the collections, for Masses for their living and deceased relatives and friends. The services for each division end with a special sermon, special collection and the Benediction of the Most Holy Sacrament and the Papal Blessing. All who attend the mission a certain number of times, and go to confession and communion, receive a plenary indulgence. A *second* plenary indulgence is gained by all those who are present at the final sermon, *special collection,* Benediction of the Most Holy Sacrament and the Papal Blessing. Now, look at the graft! The *rector* of the church *gets all the collections* and *all the profit* on the sale of the religious articles. At the close of the mis-

sion for each division the people renew their baptismal vows, sometimes the real or an imaginary baptismal font is erected, and the people hold lighted candles in their hands. They buy these candles from the rector, he making a profit on their sale, and after the people have held the candles a few minutes they extinguish them and they are collected by the altar boys and are used afterwards in the service of the church, thus saving the rector that much expense. He has both the candles and the money!

A certain rector, who has at least fifteen thousand souls in his parish, and is a hard drinker, concluded to have a mission. He engaged four Paulist preachers. He laid in a big stock of religious goods. The Paulist Fathers came. On the Saturday evening preceding the opening of the mission, he expatiated on his own life as a priest and recounted his many toils and sufferings in the vineyard of the Lord. He told of his valor at the Battle of Gettysburg, and described how he helped General Meade to hurl back from Cemetery Ridge the valiant Confederates. The truth was that he never saw that battle. Then he said: "We will open the holy mission tomorrow morning, and I will sing the Solemn High Mass." The leader of the Paulist band was warned not to depend upon the rector's singing the High Mass. The leader then directed one of his band to remain fasting so as to have some one ready to take the pastor's place. The morning came and a few minutes before the time for High Mass the rector said he would not sing the Mass. He was not in a fit condition because of drink. Were it not for the warning, one of the priests would have had to say Mass, even though he had broken his fast, to avoid the public scandal of having no Mass. The rector announced, however, that he wanted a parade around the church, preceding the solemn High Mass, to excite public attention; so he had the priests and altar boys form in line in the sacristy. The altar boys carried the cross, lighted candles, holy water, thurible and incense. The missionary

and parish priests were fully vested, and the rector brought up the rear dressed in cassock, surplice, stole, cope and berretta. They marched from the sacristy of the church into the rectory, through the rectory into the garden and onto the street, and then into the main entrance of the church, up the center aisle, the pastor endeavoring to chant the *De Profundis,* the *Miserere* and the *Te Deum.* They went to their respective places in the sanctuary. One of the Paulists was the celebrant of the Mass, and the other three were seated in chairs in the center of the Sanctuary. The rector mounted the platform of the altar, and turning around to the congregation of at least 2000 people, and blessing himself, said: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen. My dear people, I am your pastor. I am a providential entity. I was sent by God to guide and direct you. I have brought here these four wise young men to preach to you. They cannot do so without my authority. I have got my authority from God, and that authority I will now give to them, and they will preach God's word to you." He staggered down to the three Paulists, each of whom held a preaching stole, and taking from their hands the stoles he kissed them and put them on the Paulists and put his hands on their heads, made the sign of the cross over them, looked towards heaven and breathed on them. Then he said: "You have now received the Holy Ghost through me, and you may preach to my people." He then seated himself in the sanctuary, and the Mass proceeded, but during it he continually interrupted by giving unnecessary orders to the altar boys, whom he kept running around in every direction in the sanctuary. This mission lasted four weeks and it netted the rector at least ten thousand dollars in morning and evening collections, special collections taken up at the end of the mission to each division of the people, and profits on the sale of religious goods, which total sum he put into his own pocket. The preachers got through the confessional, and in private and voluntary of-

ferings, a large sum. The rector handed the preachers for their profitable services only $400. The leader of the band refused to leave the presbytery till he got $800, saying to the pastor: "You are not going to have all of our blood money." After a fierce contention he succeeded in getting $800 out of the pastor's $10,000. The people who contributed were given to understand from the altar by the missionaries and the pastor that the pastor was not getting any of the money contributed, except just enough to cover the living expenses of his missionary guests and the extra lighting bill for the church. They were urged with great earnestness to make generous offerings. Some of them to my personal knowledge borrowed money to put into the collections. The faithful people thought that they were giving their money to God. They had not the slightest suspicion that a game of graft was being played upon them by the holy preachers and their own reverend father in God. The poor people! Heaven help them!

During the month of June, 1904, a prominent Catholic priest lost $50,000 in speculation. He went to the bucket shop about his December wheat and found the place in charge of the sheriff and the proprietors gone. Fortunately for him several mission preachers were then conducting a mission in his church, and at this time (Friday) the mission was about to end. The mission preachers urge a collection on the last Friday night of each mission, to be received on the following Sunday, and on the night of this "black Friday" the people present at the mission heard a plea for a large collection on the following Sunday which for urgency surpassed any they had ever heard before, and the object put before them was the education of young missionaries and the conversion of America. The people were told that at least one dollar was wanted from the poorest person in the parish and more from those in better circumstances, and that God would return a thousandfold whatever they might give. The preachers said that

if any one was so poor that he could not give a dollar at the closing service on Sunday, at which a plenary indulgence would be obtained by those who would be present and discharge all the obligations, they would advise him to take a street-car ride instead of attending the service. When the collection was taken on that Sunday night a basketful of money was received. Surely it is the Catholic clerical gambler who has a cinch on easily recouping his speculative losses!

I know of Catholic priests who have bought large stocks of religious goods for missions, sold the goods at big profits, and then refused to pay their bills, some of them having to be sued, after vain appeals to their Bishops and Archbishops. A nice picture this, people praying on such specially indulgenced rosaries, and wearing such specially indulgenced scapulars!

A recently appointed Archbishop, who was asked to compel dead-beat priests to pay their bills, replied: "I did not come here to become a collector. In addition, I am afraid you will get into trouble; if those priests hear that you came here they may boycott your store!"

Revolving Candlestick Graft.

Inside the sanctuary rail in many Catholic churches are revolving candlesticks, provided with a number of tiers of metal sockets, the tiers rising in diminishing diameter. Each of these candlesticks will hold on an average about one hundred candles. Two boxes are placed near these candlesticks, one with a slot to permit the entry of money, and the other box filled with small candles.

The faithful are taught that it is a holy and a wholesome devotion to get one of these candles, light it and place it in a vacant socket in the revolving candlestick, and they are told that they may perform this devotion for any intention imaginable. They are sometimes led to believe that if they perform the devotion for a suffering soul in purgatory, that

that suffering soul ceases to burn at the very moment the candle is lighted and remains free from pain during the burning of the candle, and that as soon as the candle dies out the burning commences again.

In some of the churches there are two revolving candlesticks to accommodate the people.

Who gets the money that is deposited in the box? The needy pastor.

Candlemas Day Graft.

Candlemas Day is the second of February annually. It is the feast day of the purification of the Blessed Virgin.

On the Sunday preceding Candlemas Day an announcement is made of Candlemas Day at each Mass, and families of the parish are requested to bring a supply of candles, at least a few pounds. Candles of the purest beeswax are required, and for fear that the people will not get the pure article in these days of adulteration the priests tell them that they have bought a large supply of candles which they have had analyzed and know to be absolutely pure, and that they can be purchased in the sacristy or vestibule of the church on or before the morning of the feast. In fact the people are often prohibited from purchasing candles elsewhere, and they are told that if they buy elsewhere and present the candles for blessing in the church that the blessing will be no good. The result is that the people purchase the clerical candles.

The candles presented by the people are placed in the sanctuary before Mass on the day of the feast and they are immediately blessed by the officiating priest. After Mass those who presented candles receive back one and sometimes two candles which they take to their homes to be used in case any member of the family should require the last Sacraments; and also to be used during lightning storms to keep away the lightning.

The priest makes money in two ways on these candles. He buys them cheap at wholesale and he sells them at retail

at an immense profit. I am led to believe that the priests do not secure pure beeswax but an inferior article. On Candlemas Day the priest gets back for nothing ninety out of every hundred candles he has sold, and he keeps them presumably for use on the altar, but few of them are so used because of the prevalence of gas and electric light. In fact the priest sells the candles over again on next Candlemas Day.

Indulgence Graft.

Catholic people are not strangers to various forms of indulgences granted for the performance of various prescribed religious duties, neither are they strangers to an incessant demand for money at the services where these indulgences are obtained.

Clerical grafters in America are making graft out of indulgences just as truly as the clerical grafters of former days made money out of them, even if the methods of getting the graft are not just the same.

How strange it is that in the Church of Jesus Christ the loyal and devout Catholic people cannot earn an indulgence without having to look into a collection box!

Special Collection Graft.

Pastors find many excuses for asking for special collections. Money is solicited for repairs to the parish buildings, frescoing, painting, insurance, interest on debt, fuel, etc., etc. The object itself may be worthy but it is used to filch money out of the pockets of the faithful for selfish clerical ends. The Catholic people are liberal contributors to these special collections. They give far more than the object presented requires, and the grafting pastor pockets the excess.

I know prominent pastors who say that special collections should be taken frequently; that a month should never be allowed to go by without one; that special collections keep the people in the habit of giving.

Formerly the people gave to special objects by simply putting their money into the collection baskets, but now the custom is obtaining of having the people enclose their contributions in envelopes which are given out on the preceding Sunday. On these envelopes the people must write their names, addresses and amounts, and the pastor personally collects them on Sunday. This new custom is followed so that the pastor may know what the people give and who fail to contribute.

I have known pastors to say to their assistants, "Don't dance attendance upon these people who do not contribute when they are asked for money."

Peter's Pence Graft.

Even the taking of the Peter's Pence collection has been made the opportunity for graft. The cry is made: "O, the Holy Father is in great need of money! Testify your love to him and your faith in Holy Mother Church by liberal contributions!" The honest people make large responses. Does all the money reach the Vatican? No! only a fraction. Who gets the major part? Priests, over whom there is no financial supervision.

The following resolution was passed by the American Federation of Catholic Societies, at its convention in Detroit, August, 1904:

Detroit *Evening News,* August 4, 1904, p. 6.

We commend to the societies which we represent in this convention generous endeavors to increase the contributions of the faithful known as Peter's Pence.

What a thoughtful and unselfish resolution!

Two priests were once gratefully discussing their large Peter's Pence collections and rejoicing in the strong faith of their people. Said one to the other: "How much did you remit?" "O, about a fourth," was the answer; "how much did you keep?" "O, I always charge the Holy Father sev-

enty-five per cent for taking up His collection," was the frank response.

The Peter's Pence collection appeals especially to the poor of all lands owing to their great faith and loyalty. I have known poor people to actually borrow money to put into this collection when their children were in need of food and clothes.

In view of the accumulated millions of dollars amassed through the centuries by the Vatican, and the prodigality exhibited by princes of the Church, I fail to see the righteousness of calling yearly upon the poor Catholic people of the world to give of their hard earned money to Rome.

I have seen poor people in Ireland walk barefoot, without breakfast, carrying to the church a Peter's Pence offering.

Catholic University Graft.

Pastors take up public collections, pursuant to the orders of their Bishop and Archbishop, issued in obedience to the command of the Holy Father, for the Catholic University at Washington, D. C., which is expected to wield a dominant influence at the Capital of the Nation. The honest Catholic people contribute liberally. Do their offerings find their way to Washington? Yes, they do, that is, the balance that remains after the pastor has deducted his commission for taking up the collection.

I am led to believe that the funds of the University have been grossly mismanaged. During the year 1904 the Catholic world was startled by the news in the public press of the probable loss of all or the greater part of the vast funds of the University by the business failure of a prominent Catholic layman to whom, it was reported, the University had loaned its money at an attractive rate of interest but with inadequate attention to the security. The Catholic people will be called upon to make the loss good, and Catholic clerical grafters are correspondingly happy.

It might be interesting to know the records of the priests who receive in this University what a humorous friend of

mine calls "a post-mortem education." I know a number of them who are simply clerical blackguards.

Sodality and Lodge Graft.

The parish sodalities are fruitful sources of gain to the rector. At stated times their members approach the Holy Communion in a body, and they make a liberal offering to the pastor. Every time a member dies his or her sodality has a Mass said. In addition to these Masses, which are said following the decease of sodality members, often a sodality has said during the year twelve Masses for the living and twelve Masses for the dead, and the pastor receives an offering for these. Retreats are given for sodality members to rest, restore and strengthen them spiritually; but the retreat always ends in a *special* collection, and a profitable business is done by the pastor in religious articles. The sodality treasuries receive money constantly from initiation fees and dues; no embarrassment happens to the custodian of these funds, however, by reason of their bulk, for the pastor expects and receives presents of sodality cash. I have known of sodalities being disbanded which objected to clerical inroads upon their funds. Some pastors handle all sodality money and never account for it.

There are also in Catholic parishes what may be termed *lodges* or *courts* of certain general Catholic Orders. No lodge or court can be instituted without the permission of the parish rector, for which he receives graft. Every time that a lodge loses a member a High Mass must be said, for which the pastor gets an offering. The members of each lodge or society approach the Holy Communion in a body at least once a year, and they give the pastor an offering for a Mass, which he receives from them when the arrangement is made and which Mass he may not say. These societies require doctors and attorneys, and the pastor sees to it if he has any available professional relatives that they secure the employment.

Grafting priests make money by electioneering for certain candidates for office in various Catholic societies. Some of them spend weeks, and even months, ahead of a convention to secure votes to defeat certain candidates, and at the convention itself they are indefatigable workers. Some of them make long journeys for such electioneering graft. I know a prelate who is over eighty years of age who traveled from New York to St. Paul.

Advertising Graft.

Church calendars, programmes for church fairs, commencement days, picnics, etc., are lucrative sources of graft. Business men not only make donations of merchandise, but they pay liberally for space in the programmes.

Saloons are given space in them, and wines and liquors for family and individual use are advertised.

This advertising graft is no trifling matter.

Sacramental Graft.

Certain articles are used by priests in their ministrations to the sick. A sick call cabinet has been devised to hold these things. The dealer will go to a pastor and ask permission to sell the cabinet to the households of the parish. The pastor grants his permission for a consideration. I have never known these sick call cabinets to sell for less than five dollars and I fail to see how they can possibly cost over a dollar apiece to make. Every family is commanded to buy.

Commission deals are also made by pastors with dealers in religious books, pictures and statuary, and the unsuspecting people are urged to supply themselves with these things. Sometimes these articles are represented as being specially indulgenced by Rome, and larger prices are consequently demanded, whereas the fact is that articles which have been blessed are forbidden to be sold by the law of the Church—they must be bought first and blessed afterwards.

Theological students are much in evidence as canvassers for these pious frauds.

Savings Bank Graft.

The plan of the savings banks to induce people to save and to deposit their savings by giving depositors small metal banks in which they can place savings, but which the bank itself can only open, has been adopted by clerical grafters, and now in Catholic parishes these metal banks are found in the homes of the faithful. They are given out by the pastor to hold the offerings from the family. The rector comes around or sends his assistant once a month to open the banks and take the contents. In some churches the people are told that amounts and names will be called out at the end of the year. This is done to frighten them into larger giving, and at the same time to prevent the assistants from embezzling.

The people are taught that if they do not make generous deposits in these banks they may expect the curse of God to fall upon them.

Eleemosynary Graft.

The Catholic people are being importuned constantly in their churches, homes, places of business, and fraternal societies to contribute for various Catholic eleemosynary enterprises both at home and abroad. Often the begging is done by itinerant clerical solicitors.

The people who contribute do not know whether the object is real or mythical. If it is a myth the contributions all go to graft; if it is genuine the contributors do not know how much goes to it and how much to graft.

Resident pastors join hands with these itinerant grafters and assist them in fleecing the faithful for a good round share of the collections.

From what I know of the Bishops in Ireland I am certain that they would never send clerical collectors to America to solicit funds for their churches if they knew of the grafting

and dissipation connected with such efforts here or the sources from which much of the contributions come.

Undertaking Graft.

There are priests who are in the undertaking business, but they run it in the name of some relative or trusty individual. They virtually compel the dying to direct that Mr. so and so (their own store) have charge of the funeral, or they compel the relatives of the deceased to send the business to him.

Other priests have commission arrangements with certain undertakers. On each funeral which they get through clerical influence they pay the Reverend Father in God a certain percentage.

Undertaking graft is likewise made at Catholic hospitals, asylums and other institutions where inmates die.

Employment Graft.

There are priests who do a thriving business in the big cities in securing situations for Catholic men and women in all lines of employment. Their charge depends upon the amount of the monthly salary the employee receives. I have known them to exact a hundred dollar fee.

"Pull" Graft.

There are influential pastors in the great American cities who make a great deal of money by using their influence to help law-breakers escape punishment and to get them out of places of punishment after they have been convicted and sentenced in the courts. They importune verbally and in writing state's attorneys, judges, wardens, prison boards, State governors and Congressmen, the range and direction of their efforts being controlled by the amount of graft and influence. I have known priests to intercede verbally and in writing for houses of prostitution. There are priests who have in their possession diamonds, rings, watches and other articles of jew-

elry which were given to them by the thieves who stole them. The watches they carry and the other articles of jewelry they wear when they are in lay costume, or they dispose of them by sale or gift.

Thieves and murderers often escape their just deserts at the hands of the law through the "pull" of clerical grafters.

School Procession Graft.

I know of parochial schools where processions of the children are had which are simply dress parades, the garments being prescribed, and if the children can be persuaded to purchase their outfits at certain stores then there is *graft,* and such arrangements are usually made. The nuns generally sell to the children wreaths, veils, sashes and ribbons. These processions are also designed to entice the Catholic pupils of the public schools to attend the parochial school so that they can march in them.

In some of these processions the priest, marching at the rear, carries the Blessed Sacrament, and the children marching ahead strew his way with flowers which their parents had to purchase, the parochial florist making a *generous offering* later to the rector or to the teachers.

Commencement Day Graft.

Commencement day is one of graft in parochial schools. From Easter till its arrival the school work is virtually abandoned, and all the children are drilled in exercises for graduation day, the graduating class being drilled in a play. On commencement day the children have to appear in prescribed suits, which they are often forced to rent through the rector or teachers, and the parents, relatives, friends and strangers pay a liberal entrance fee to see the children perform. Each child makes an appearance if it is only to cross the stage.

Commencement day exercises are held in the largest halls obtainable, and often theatres are procured. Sometimes they

are held in the church, the sanctuary being used for the stage. For weeks in advance of the rendition of the programme the Catholic parochial school children run around day and night peddling tickets, which range in price from fifty cents to one dollar. The children are encouraged to make large sales of tickets by little prizes, such as cheap rosary beads, scapulars or medals. An immense number of tickets is usually sold. Saloon-keepers are harassed by the importunities of the youthful ticket sellers. Saloon-keepers are urged by the rector to sell bundles of tickets to the brewers with whom they deal.

In many schools the certificate of graduation, signed by the pastor, costs two dollars.

Tuition Graft.

The parochial schools demand tuition fees. These fees are fixed by the parish rector. If there were no public schools the Catholic parents would be absolutely at the mercy of any sordid rector. The public school prevents Catholic parents from being squeezed dry. Who gets the tuition fees? The rector.

School Book Graft.

I wonder if the dear Catholic people have ever thought about the profit there is in parochial school books! Well, there is such a thing as parochial school book graft. It is a source of great gain to those who have it in charge. Think, Catholic people, of the books required for each child from the commencement to the close of his or her parochial school education; think of the profit on all of these; and then multiply that profit by the hundreds of thousands of parochial school children, and perhaps you will be able to comprehend the magnitude of this kind of easy graft.

About the only way for a parochial school superintendent to stop this kind of grafting by parochial school principals is to erect a printing plant; but then this simply transfers this graft from the priest to his bishop or archbishop.

Catholic people will do well if they ponder carefully the action of any bishop or archbishop who starts a publishing plant. It is not an enterprise which is as innocent and unselfish as it seems. Look closely and you will see that the idea is conceived, brought forth and nurtured by graft.

Accident Suit Graft.

The public has no idea of the money that is made by clerical grafters out of accident suits. Every day, men, women and children are being maimed by railways, street-cars, elevators, defective side-walks, etc., and each injured one has a claim for damages, whether well or poorly founded, and can begin a suit for damages. If the injury is severe and the negligence of the defendant is shown to have been gross a jury may assess heavy damages.

Priests often act as settlement agents, and they make the injured person pay liberally for such service.

This kind of graft is not to be ignored because in large parishes of Catholic working people some one is injured almost daily.

Testimony Graft.

There are priests in the great American cities who do not scruple to go on the witness stand in the courts of justice as character or alibi witnesses, or to give other "necessary" evidence, for graft.

I know several famous cases in which such priests have appeared as witnesses. In one of these cases two Jesuit priests, among the most prominent in the United States, appeared on the witness stand, and under the solemnity of an oath testified in behalf of the defendant, who was charged with polluting the very fountains of justice. One of these Jesuits was an alibi witness and the other was a character witness.

This graft is sporadic in its character, and I refer to it to put judges and jurors on their guard.

Naturalization Graft.

There are priests in America who do not scruple to make graft out of the naturalization of foreigners who have not been in the United States the prescribed legal time but who for personal reasons desire to become citizens, by assisting them to secure naturalization papers.

Janitor Graft.

A mercenary rector will make his pupils do janitor work. I have seen young boys and girls cleaning the outside of third story windows in parochial school buildings, and they had to sit or stand on the window ledge while working. They also are compelled in some parochial schools to do inside cleaning.

Assembly Hall Graft.

Assembly halls are provided in parochial schools. Such halls are rented by rectors to various societies, and they pocket the rent. They *give* dances in them and pocket the receipts. They also *rent* them for dances.

A prominent pastor gave a dance (under the patronage of the Young Ladies' Sodality of the Blessed Virgin) on St. Patrick's night, 1904, in the assembly hall of his new school, which had cost about $100,000.00, at which over three hundred couples were present at a good fat fee apiece. He got this dance money, and also the profits from the refreshment counters. His receipts from the cigars and soft drinks were not to be despised. Any parochial society in his parish which refuses to rent that hall will have to disband. It is now rented six months ahead for dances.

Miracle Working Graft.

There are priests who impose upon the credulity of Catholics by claiming to be able to restore the health of the sick by *supernatural* power. The news percolates through the ranks of the faithful that Father so and so, because of his peculiar

sanctity of life, can heal the sick. Sick people seek out such a priest, and he treats them by prayer, making the sign of the cross, breathing upon them, applying holy water and by mental suggestion.

They insinuate that they do nót make any charge for their treatment, but suggest that it would help the treatment to have some Masses said for which the patient can make an offering. These miracle workers make great graft. The treatments are administered at the rectories and at the homes of the sick.

One priest made a specialty of working miracles by using a certain brand of holy water which he put up. His laboratory was stocked with bottles and corks. In the corner was an ordinary city water hydrant. He got tired blessing a quantity of water from time to time so he blessed the city water hydrant and then when he wanted holy water he just filled the bottle directly from the faucet. The holy water was to be taken internally and applied externally. I know of a case where a poor workman gave him fifteen dollars to cure his wife. All the poor man got for his money was a bottle of this holy water. The wife died and the family was evicted for non-payment of rent.

The Last Straw.

Catholic clerical grafters even made money out of my unjust and invalid excommunication of October, 1901. They advised the people to get Masses said for my conversion, pretending to be my warm friends in order to deceive the people.

A certain notoriously drunken and grafting rector was particularly solicitous in my behalf. A gentleman went to see him to arrange for a Requiem Mass, and noticing his shaky appearance said: "Father, you seem to be very decrepit." "No wonder I seem so," replied the priest, "for I am on my knees day and night praying for Father Crowley; the doctors tell me that I am likely to get locomotor ataxia from constant kneeling; now look here, I know that you are a

warm friend of Father Crowley; I am afraid there is very little hope for his salvation; the only way that I can see to save him is by Masses, High Masses, for these Low Masses are no good; the High Masses never fail; when I go on the altar in my unsullied vestments and the organ peals and I lift my hands and raise my voice, my cry penetrates the courts of heaven, reaches the Almighty, takes Him by violence and compels Him to grant my prayer. Now, you are worth fifty thousand dollars, and I am directed by God to tell you that you ought to pay me at least half of your fortune to have me say High Masses for the salvation of Father Crowley; and I will also give you permission to go through the parish and solicit others to follow your noble example." Up to date my friend has wisely kept his estate intact.

I have reason to believe that large amounts of graft were made in this way, because Masses were said for me from the Atlantic to the Pacific at the suggestion of grafting priests. The parochial school teachers had the children kneel and pray for me in the class rooms. They also had them save their pennies to make an offering for Masses in my behalf.

I know I have had God's blessing. The honest prayers of the innocent children and misguided people no doubt brought divine help to me to persevere in my crusade against sin.

The Handling and Investing of Graft.

Who helps the pastor handle his graft? Some trusty relative, such as a brother or a sister or a niece or a nephew or a cousin. These relatives are usually found among the regular inmates of parochial residences and are especially in evidence during church fairs and missions, and at the Christmas and Easter collections. They come to safeguard the parochial funds and they most liberally reward themselves for their arduous labors. Many of these relatives have large bank accounts, and numerous real estate holdings. They get inside tips on the location of new churches, and buy up the desirable property and reap a handsome profit by the advance

in value produced by the establishment of a new parish. An examination of the records of the various counties in which are located the big cities, would disclose some very interesting facts in reference to real estate being owned by priests and their relatives.

The pastor's housekeeper is often the power behind the throne, even though she may be no blood relation.

Some of my readers may say, "Well, I don't believe that these Catholic priests have so much money, I never hear of their investing any of it or paying taxes." Clerical grafters are large investors in real estate in outside dioceses, and in stocks and bonds, as well as in "get-rich-quick" enterprises.

Some of my readers may wonder how the various Catholic hospitals, asylums, orphanages, etc., are supported, and they may think that much of the money which the priests receive goes to these institutions. Not so. They are conducted by various Religious Orders which solicit the necesary funds, and they have no financial claim upon the rectors of parishes.

A Suggestion in Arithmetic.

Catholic readers, why not estimate the income of your pastors? You know the number of worshipers who attend the Masses said in your churches, and approximately the minimum which each one pays for a sitting; you know the urgency of the various church collections, and you can make a fair estimate of the responses; you know about how many marriages, funerals and baptisms occur in a year; you can form an accurate idea of the success of the church mission, and of the fair; you can make an accurate guess at the pastor's receipts from sociables, picnics, card parties, dances, etc. You can arrive at a reasonable estimate of the receipts from the parochial school children for tuition. It will not be a difficult matter for you to estimate the rector's legitimate expenses. Make the total of his receipts and disbursements and you will see something of the graft of which I complain.

Let me help you, Catholic readers, to calculate the annual receipts of your pastor by putting before you a conservative hypothetical statement of the income of the rector of a *small* city parish, and the income of the pastor of a *large* city parish.

Let us suppose that only two Masses are said on Sunday in the *small* parish, and that 250 worshipers attend each Mass; and that ten cents, on the average, is paid at the door by each worshiper; this would equal $25 for each Mass or $50 for both Masses. Suppose that ten cents, on the average, is received from each worshiper, either as a contribution to the Offertory collection or for a share in a Mass which is to be said sometime during the week; this would equal $25 at each Mass or $50 at both Masses. Add together the $50 received at the door and the $50 received for shares in the prospective Mass, and the result will be $100, which is the income on one Sunday. Multiply this $100 by 52 and the product will be $5,200, which is the amount that the pastor receives for one year from his Sunday services alone. In addition to this amount he receives offerings on the six Holy Days of Obligation, and proceeds from various forms of graft. His total annual income is at least $10,000.

Now let us suppose that five Masses, (exclusive of the Mass for the children), are said on Sunday in the *large* city parish, and that, on the average, 1,500 worshipers attend each Mass; and that ten cents, on the average, is paid at the door by each worshiper; this would equal $150 for each Mass or $750 for the five Masses. Suppose that ten cents, on the average, is received from each worshiper, either as a contribution to the Offertory collection or for a share in a Mass which is to be said sometime during the week; this would equal $150 at each Mass or $750 at the five Masses. Add together the $750 received at the door and the $750 received for shares in the prospective Mass, and the result will be $1,500, which is the income on one Sunday. Multiply this $1,500 by 52 and the product will be $78,000, which is the amount that the pastor

receives for one year from his Sunday services alone. In addition to this amount he, too, receives offerings on the six Holy Days of Obligation, and proceeds from various forms of graft. His total annual income is at least $100,000.

The pastor of a *medium* city parish is annually in receipt of as much money as the Government of the United States pays the President.

What does the good pastor do with his income? Does he lessen the parish debt? Does he support benevolent institutions? Does he send it to the Pope? No, he uses it mainly for his own convenience, pleasure and profit.

Assistant pastors receive from twenty-five to fifty dollars a month, their food and shelter and their laundry, minus boiled shirts, cuffs and lay-collars. It takes a small amount of money comparatively to pay the assistant pastor, the janitor, the gas and coal bills, insurance and painting bills.

Catholic people, let me ask you again, what becomes of the money received by your pastor? God and the rector alone know. If you would really like to find out I suggest that you ask your pastor, but let me caution you to secure police protection first.

Conclusion.

Leo XIII. said:

Let the workingman be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and Holy-days. Let him learn to reverence and love Holy Church, the common Mother of us all; and hence to obey the precepts of the Church, and to frequent the Sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life. (Great Encyclical Letters of Leo XIII., p. 244.)

How can any sensible Catholic, rich or poor, be led to the worship of God by clerical grafters? The sad fact is that multitudes of honest Catholic people are becoming infidels owing to the mercenary conduct of their Reverend Fathers and

Lords in God, who are, as already explained, the officers of the parochial school.

Our Lord and Savior, Jesus Christ, warned the people against the bad example of the Scribes and Pharisees, who were their religious guides. Our Lord's words are strikingly applicable to grafting and immoral Catholic priests and prelates, and I quote from His sayings, as they appear in the Catholic Bible, (St. Matthew's Gospel, Chap. XXIII, verses 13, 14, 25, 27, 28), as follows:

Woe to you Scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter.

Woe to you Scribes and Pharisees, hypocrites; because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

Woe to you Scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.

Woe to you Scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

The inordinate love of money by Catholic priests and prelates is making atheists of Catholic people. The Catholic laity cannot endure clerical avarice. In this connection I quote as follows:

For the vice of avarice there seems to be less to be said than for any other of the failings to which flesh is heir. We remember from our days of the classics how even the pagans, who made gods of some of the other vices, detested avarice. We recollect how the Roman poet gives the lowest place in hell among parricides to those *qui divitiis soli incubuere repertis*, adding, *quae maxima turba est* (Virg. Æn. vi. 610).

Milton makes the angel of wealth less attractive than any other of the angels that fell:

"Mammon, the least erected spirit that fell
From heaven; for ev'n in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine, or holy else enjoy'd
In vision beatific."

Avarice was the ruin of the one bad Apostle. It ought to be the most unnatural in followers of Him who had not where to lay His head, and yet often it is looked upon as the clerical vice.

Bishop Moriarty tells us that the laity hate the vice of avarice in a priest more than any other. "When they talk of a priest or of the priesthood there is no more frequent subject of conversation than our love of money or the amount of money that we receive or possess. . . . They despise and hate an avaricious priest. Avarice they never pardon, either in life or in death. To them it is as the sin against the Holy Ghost. It is quite clear that if the first preachers of the Gospel admitted none to Mass who could not pay, and drove hard bargains for their presence at the weddings of the first Christians, the world would never have been converted." (The Priest, His Character and Work, by James Keatinge, Canon and Administrator of St. George's Cathedral, Southwark, England, and Diocesan Inspector of Schools, p. 115.)

It is said of St. Bernard:

His earnest desire and the yearning of his soul is expressed to the Pope in the following language: "Would that I might have the happiness of seeing, before I die, the restoration of that glorious age of the Church when the Apostles cast out their nets, not in search of silver and gold, but to take hauls of precious souls."

St. Bernard's earnest desire is my daily prayer.

CHAPTER VIII.

THE PAROCHIAL SCHOOL PUPILS.

Inadequately Instructed Secularly.

Having in preceding chapters dealt with the officials and teachers of the parochial school, I deem it proper at this time to consider the parochial school pupils.

As to the secular instruction imparted to children in the parochial school I feel that I need say very little about its inadequacy in view of what I have said about the deficient pedagogic talents and training of the parochial school officers and teachers. Incompetent teachers in secular things cannot give children the requisite instruction.

The fact is, the parochial school children are very inadequately instructed in purely secular knowledge, and the children of the public school enter upon the duties of life incomparably better informed and trained.

I have heard complaint after complaint from Catholic parents that the parochial school did not fit their children for life; that their training lacked the virility necessary to meet the multitudinous demands upon American manhood and womanhood of this aggressive age; and that the parochial school militated against the development of symmetrical character. I can readily understand how such ill effects should result from parochial school training received under the *principalship* of a drunken, sordid, or even worse, rector, and the teaching of incompetent teachers.

I have known intelligent Catholic parents to summon up enough courage to remove their children from the parochial school and send them to the public school, notwithstanding

the threats of eternal damnation for themselves and for their children uttered by priests and prelates. I have in mind now the case of a bright child who was taken from the parochial school by her parents and sent to the public school. In the parochial school she was in the eighth grade but the public school found her only fit for the fifth grade.

My understanding is that children who are taken out of the parochial school and sent to the public school are always put in a lower grade. Priests and prelates assert that they are put into the lower grade through prejudice and to bring a reproach upon the parochial school. This is a groundless charge as any fair-minded person must feel when it is remembered how many public school officers and teachers are Catholics. The fact is that such Catholic children are placed in the public school just where the parochial school has fitted them to be put.

Irreligious Instruction.

Now what are the facts in reference to the religious instruction imparted to the pupils of the parochial school? It must be remembered that the necessity for daily indoctrinating the children with religious truth in the school room is the supreme excuse offered for the existence of the parochial school.

I assert that the children of the parochial school receive a religious training which is simply hypocritical, and instead of being the foundation for the holding of a superstructure of religion and morality its logical effect is the demoralization of the child.

Precept and practice must go together in religious instruction or the result cannot fail to be disastrous to the pupil. If an officer or a teacher of the parochial school teaches a precept and then practices the opposite of that precept I hold that the children are thereby trained for the kingdom of Satan and not for the Kingdom of God. The evil effect of such inconsistency in an instructor of youth is destructive when the offender is a secular teacher and does not wear the sacred

vestments of religion; but when that instructor or officer is clad in a religious garb the teaching of righteousness and the doing of iniquity simply mean moral and spiritual disaster to the pupils. Precept and practice are lamentably foreign to each other in the lives of the officers and teachers of the parochial school. The religious training of the parochial school is worse than failure.

But in the parochial school there is, alas, what amounts to a positive teaching of irreligion. When children are deliberately instructed to stultify their moral sense I assert that irreligion is thereby taught. Let us glance at this irreligious teaching. Parochial school children are taught that priests and prelates are holy or supernatural beings. I have known this kind of instruction to be imparted in parochial schools: "Children, if a priest should tell you that your hand is marble, and an angel from heaven should at the same time tell you that your hand is flesh, you must believe the priest and disbelieve the angel!" I make bold to say that the effect of such teaching is to stultify a child.

The children are taught to attribute manifest clerical delinquencies to a religious cause, and thus they are led to stultify themselves intellectually and morally. A drunken priest staggered in the presence of parochial school children, and the nun said, "O, the dear priest! He is so weak! he has been making a *novena,* he has been fasting and praying for nine days, and he is so weak that he can hardly walk." That drunken priest was the pastor of that parish and consequently the principal of that parochial school. He was constantly under the influence of drink, and the nuns and children knew it. In fact, he at that very time had been an habitual drunkard for over a quarter of a century, and is to-day. I heard him say repeatedly: "The education and enlightenment of the Catholic children will be the ruination of the Church." In his parochial school there are 15 nuns and about 1200 pupils.

Parochial school children have their moral sense blunted by being taught that God will eternally damn the Catholic

who exposes a bad priest. The children see in this instruction a scheme to cloak sin, and it leads them to regard with horror a God who is in league with bad priests to protect and keep them in power.

In a large Jesuit school a nun told her class, "Children, you may not have heard that there are bad priests, but when you grow up you will probably hear about them and see them. You must pay no attention to what you hear and see about them; you must not give it a thought, no matter how bad they may be, for they are the ambassadors of Jesus Christ. If you hear about them you must close your ears, and if you see them you must close your eyes, and you must close your mouths; you are bound by the laws of God to close your ears, your eyes and your mouths. Never speak about bad priests; if you do something dreadful will surely happen to you." Then she told the children some terrible things which she said had befallen Catholics who had talked about bad priests.

Children Demoralized.

Parochial school children are positively demoralized by the use that is made of the parochial schools by the officers and teachers in connection with parish fairs. In the preceding chapter I described various kinds of church fair graft, and promised to show later the pernicious influence of church fairs upon the parochial school children. I now undertake to fulfill that promise.

The parochial school is the powerful auxiliary of the iniquitous church fair. Its children are compelled to do their utmost to make the church fair a financial success. I have already stated that the parochial school principal gets all the money.

Priests permit the desecration of their churches, for in many instances the fairs are held in church basements. These basements are a duplicate of the upstairs part, being furnished with altars, sanctuary, baptismal font, pews, and choir platform with organ. Funeral Masses and Mass for the children

on Sundays are often said in these basements, and the confessional boxes are located in them. The basement is as holy as any other part of the church. When fairs are held in these basements the pews are removed, the choir platform is enlarged to accommodate musicians who furnish dance music, and also to accommodate professional vaudeville performers who are hired by the pastor.

Some pastors have dancing at these fairs in the church; others have wheels of fortune and slot machines; some have all these things; some have part of them. At some of the fairs they sell liquor. They also raffle bottles of whiskey—on one occasion a little girl won a bottle of whiskey and she and her little companion drank it and nearly died; and at the same fair a little girl won two bottles of whiskey which she took home, and her parents used it, got drunk and into a fight and the husband lost his job.

As a rule these fairs, whether held in the church basement or not, have on Saturday nights special attractions to draw the people and they close at one or two o'clock Sunday morning. Dancing, slot machines and other money-making schemes run till the last minute. These slot machines are prohibited by law, and saloon and other users of them are severely punished, but Catholic rectors use them with impunity at their church fairs. The Catholic pastors get slot machines which have actually been confiscated by the civil authorities. The public should remember that at Catholic fairs all the articles are raffled, chance-books being issued against each article and chances sold as widely as possible, the raffle taking place upon the closing nights of the fair. The fairs often last two, three or four weeks.

Catholic girls at these church fairs are brought into contact with the vicious and the lewd. They are given chance-books which contain numbered tickets, each ticket entitling the holder to one chance at the drawing of some prize. These girls are encouraged to make large sales of these chance

tickets, and they go to all sorts of persons; I myself have seen them coming out of disreputable saloons with chance-books in their hands at a late hour of the night. A lamentable number of these poor innocent girls take their first lesson in harlotry upon these trips for the sale of chance tickets. It is notorious that lustful men patronize these church fairs because at them they have the opportunity to form the acquaintance of lovely, virtuous Catholic girls, whom they could never meet under other auspices; and it is equally notorious that all over the country, multitudes of these beautiful girls have been seduced by these men. As soon as a man enters the fair a lady runs toward him begging him to "take a chance!" This innocent remark gives him a chance to indulge in vile innuendo. No introductions are necessary at these church fairs—in fact an introduction would be regarded as an insult. The ladies, young and old, are all on the reception committee. These ladies are given this license to act in this free and easy way in order to increase the receipts of the fair "for the greater honor and glory of God!!!"

Catholic boys are taught and encouraged to smoke, drink and gamble at these fairs. Priests and laymen at these fairs in the church smoke cigars and cigarettes. Tobacco is sold in the church. The next Sunday these priests preach against vice!!!

The necessity of making the fair a great success is urged upon the children and the teachers on and off the altar, and in the parochial school class-room, during the several weeks preceding the fair, and also while it is running. I know a parochial school principal who tells his children publicly, half in jest and half in earnest, that if their parents will not give them money to spend at the church fair matinées they are privileged to steal it. Some of them do not see the *jest* and act on the earnest.

The parochial school, as a rule, gives its children two half holidays to enable them to attend the fair, although this is not necessary as the children are there night after night.

FOR GOD AND HIS CHURCH!

Some children get at these fairs their first lesson in embezzlement. They spend the money which they collect on the chance-books.

As a rule "blind pigs" are run at church fairs. Two rectors in a prominent Archdiocese have taken out licenses to sell liquor, which enables them to sell with impunity in the school hall or church basement.

There was a cheap vaudeville at a certain fair held in a parish church. Two of the actors seduced two of the parish girls, and one of them had to be placed in the convent of the Good Shepherd.

But this demoralization affects neighborhoods and brings into its vortex all the children irrespective of the religious beliefs of their parents. This statement is borne out by the prevalence of "child gambling" schemes. About the beginning of the spring, 1904, the Chicago press contained many articles concerning "Child Gambling." Various schemes were being operated in the vicinity of the schools to induce children to gamble. The municipal authorities became aroused to the enormity of the evil, and the police were instructed to stamp it out. This "child gambling" is but a sequence of "child gambling" at Catholic Church fairs.

Parochial schools are built near the parochial residences, and the children are scandalized by seeing liquor wagons back up to the priest's dwelling and unload large stocks of intoxicating beverages. Temperance ladies have several times been on the point of calling public attention to this pernicious conduct. And, yet, the *public schools* are "traps of the Devil!!!"

Parochial school children may be subjected to outrageous treatment, there being no set standards of humane discipline. I know two little motherless Catholic girls who were sent to a parochial school, the father willingly paying the required tuition fees. These little girls were frequently made to do janitor work. They were very delicate children, and the work made them sick. Their father told them to tell the nun who

was their teacher that he did not want them to do janitor work. The children told the nun. Her answer was a severe reprimand. She vented her wrath upon them by refusing to permit them to go to the toilet room during school hours. Finally their father threatened to blow up the school if the brutal treatment of his children occurred again. *It ceased.*

The Real Need.

The only excuse of apparent worth for the existence in America of the parochial school is that it is indispensable for the holding of Catholic children in the faith. It is not a parochial school education for the children but a godly training in the home that Catholic parents should be concerned about, and also a clean clergy to minister at the altar, the confessional and other sacred places.

Let me ask the aged Catholic parents, is it not true that you saw better priests and stronger faith years ago when there were no parochial schools and when religious instruction in the home was insisted upon? I believe your answer will be, yes. Many intelligent Catholic parents who have raised large families have assured me that this agrees with their observation and experience.

Leo XIII. once wrote: "The minds of children are most influenced by the training they receive at home." Catholic people, are you not losing sight of this great truth? Is it not the tendency of the parochial school to create in your minds the thought that it relieves you as parents of the sacred duty of training your children for God and society at home? I am confident that there are Catholic parents who are making the awful mistake of entertaining this false notion.

The Catholic Church in America needs for the holding of her children to the faith, not the parochial school but priests and prelates who are men of God, pure in heart, clean in speech, Christlike in action, and patriotic in conduct. Such priests will keep the children faithful till death.

R.C. Ch. has lost 30,000,000 in U.S.
Should have 40,000,000
Has 11,887,317 —

CHAPTER IX.

THE PAROCHIAL SCHOOL AND THE LOSS OF THIRTY MILLION CATHOLICS IN THE UNITED STATES.

I assert that the parochial school has been a most potent factor in causing the loss of thirty millions of communicants which the Catholic Church has sustained in America. I have reliable *Catholic* statistics which show that the Catholic Church should now number over *forty millions* in this country, (exclusive of the Philippine Islands and Porto Rico), while according to the Catholic Directory for 1904 it has but 11,887,317.

I am indebted to an American Catholic gentleman of the highest literary ability, who has an international reputation, and is held in great honor by the Church, for the following statistical argument:

The Catholic Directory of 1902 gives the total of the Catholic community in the United States as 10,976,757. The same authority states the same total, in 1890, as 8,301,367 souls, an apparent increase during twelve years, of 2,675,390. Under ordinary circumstances this would indicate a healthy progress. The increment for twelve years of the Roman Catholic Church in the United States is greater than the total membership of many important and flourishing sects. The unthinking Roman Catholic lulls himself in the contemplation of this pleasant prospect, and sees his Church marching under stalwart leadership to the conversion of the whole people.

There is another side. During the period from 1890 to 1902, according to available statistics, the immigration from strictly Catholic countries was 2,482,284 persons. The countries from which this immigration originated are Austria, Belgium, France, Italy, Austria, Poland, Portugal, Spain and

Ireland. An estimate of the German immigration of Roman Catholic Faith has been included, but no account is taken in the figures quoted above of the great Catholic immigration from Russian Poland, nor of French Canadians. All statisticians will admit that the exclusion of the factors mentioned will more than compensate for any excessive statement involved in the inclusion of the total immigration from the countries named as Roman Catholic. It must also be noted that the figures quoted from the Catholic Directory are complete up to and including the early months of 1902, while the immigration statistics have not been brought down further than June 30, 1901.

With this statement it will, therefore, be pertinent to restate the facts in the form of a table so that the situation may be seen at a glance:

10,976,757 Catholic population 1902
8,301,367 " " 1890

2,675,390 Increment of Catholic Population in 12 years.
2,482,284 Immigration from strictly Catholic countries during same period.

193,106 Apparent increment by births, conversions, etc., during same period.

193,106 divided by twelve years give 16,092 and a fraction as the annual natural increment of the Roman Catholic Church in the United States during that same period.

This plain and straightforward statement of the situation is startling. It shows that the Catholic Church in the United States is nourished by an influx of new blood sufficient to create a strong factor in the body politic. An element of peculiar force in estimating the influence of this steady increment is that the great majority of the persons who come to the United States marry and raise large families. It is a matter of common repute that the average number of a Roman Catholic family is greater than among other classes of the general population. Why, then, is it that the Catholic Church is shrinking?

It is frequently suggested by Catholic ecclesiastics that the figures given in the Catholic Directory are not accurate. They should be. The statistics are made up from the reports of the various pastors. It is not probable that any pas-

tor would deliberately understate the number of his flock. The figures given in the Catholic Directory may be accepted as a fair total.

Without further argument it may be assumed that instead of holding its own and making inroads by conversion into the membership of Protestant sects the Roman Catholic Church in the United States is losing ground. The cold figures themselves are so eloquent that it needs no elaboration. Roman Catholic statisticians who have made a study of the question assert that the membership of the Catholic Church in the United States should be 40,000,000. On the face of affairs, therefore, some 30,000,000 have been sloughed away from the Roman Catholic Church in the United States. The Jews and the Protestants can account for their membership, and they have had a more or less steady acquisition of membership.

The loss from Roman Catholicity has gone to swell the ranks of the atheists, the agnostics, the careless and the godless generally.

I now quote from the report of the convention of the American Federation of Catholic Societies which was held in Detroit, Michigan, in August, 1904, which appeared in the fourth column of the fifth page of *The Detroit Evening News*, as follows:

Bishop McFaul, of Trenton, N. J., followed with an address on Catholic federation. He said the Catholic church ought to number 40,000,000 instead of only 12,000,000. Statistics show, he said, that with emigrants and all 40,000,000 Catholics have entered the country, but through lack of organization they have dropped away from the church.

This admission of Bishop McFaul suggests three questions:

1. How many of the "twelve millions" are entirely outside the pale of the Church at heart and in practice?

2. How many of the "twelve millions" are but nominal Catholics?

3. How many of the "twelve millions" are Roman Catholics in the strict sense?

I venture the following answers. To the first question about *two millions;* to the second question about *four millions;* and to the third question *less than six millions.*

In this connection I quote the following from *The Catholic Mirror,* (the official organ of Cardinal Gibbons), issue of September 17, 1904, p. 7:

Bishop McFaul (in his address to the Federation of Catholic Societies) referred to another matter of serious importance when he said that "if all the descendants of our Catholic forefathers had remained true to their faith there would be more than 40,000,000 Catholics in the United States to-day, instead of 15,000,000."

This is a higher estimate of our Roman Catholic population than is warranted by official statistics, but it may not be excessive. However that may be, the immigration from Roman Catholic countries alone since the foundation of the republic must have been as many, and very much more if their children born in this country are included. A great part of these foreign Catholics and their descendants must have fallen away from the faith, and the Bishop's estimate that if they had all remained loyal our present Catholic population would be 40,000,000 is moderate.

Placing the Blame.

The Parochial School Board of Education, superintendents, principals and teachers, are largely responsible before God for the loss of these thirty million Catholics. The parochial school has bred and is breeding apostasy. No other result could happen in this land. This is America in the light of the twentieth century and not in the darkness of medievalism. This is America under the sovereignty of the people, with equality before the law, a free conscience, a free press, a free school and free speech. This is America whose very genius compels observation, investigation, reflection and action, and relates them to the highest ideals the world has ever known.

Bigotry is blasphemy, hypocrisy is sacrilege, and un-Americanism is the unpardonable sin in the temple of American ideals.

Any church in America whose priests are bigoted, hypocritical and un-American will not only fail to win adherents from the ranks of the outsiders, but she will inevitably lose her own people. In no part of her economy will disaster more certainly overtake her than in that which has to do with the training of her young. The children's eyes may be blinded with deception for a time, but there comes sight at last; and then every day of past blindness will be an accentuation of the resultant disappointment, pain, and loathing.

Have the Catholic children in the parochial school seen bigotry, hypocrisy and un-Americanism? I say that this question finds an affirmative answer in the appalling loss of thirty millions of members to the Catholic Church in America.

In *The Catholic Citizen,* published at Milwaukee, Wisconsin, in its issue of December 21, 1901, appears an article headed "Convent Education—letter from a Chaplain," in defence of the convent school. I quote from this article as follows:

What, then, would seem to be the reason for the falling away in faith of some convent-bred girls, if such be the case? To our mind, the causes, which might be many, may be reduced to these: 1st, the lack of virility in the faith taught; 2nd, the amount. Doubtless only too often the kind of faith served up is a species of spiritual sweet-meat in the shape of legendary lore, dubious private revelations, spurious miracles, all of which become identified with real faith. As a consequence, the girl, on leaving school, perceiving that much of this is utter idiocy, might very easily lose a firm grip on faith simply because of its previous identification with legend. Secondly, the amount; that is, there might be a disposition on part of certain religious to cram too much down their pupils in the over-doing of devotions, sodalities, etc., etc. As a result, the pupil, when school days are over, might, by force of rebound, fall into indifference even in essential spiritual duties. They have been bred as a religious; not having a vocation for such a life, they must go to the other extreme, because unprepared for the life they must lead in the world.

If the instruction described by this Chaplain causes convent-bred girls to fall away from the faith, how much more must the conditions I have described drive parochial school children out of the Church?

Leo XIII., in reviewing his pontificate, said: "Our age exacts lofty ideals, generous designs, and the exact observance of the laws." (The Great Encyclical Letters of Leo XIII., p 579). These words are peculiarly true of the exactions of the American people. There is something in the free atmosphere of America that makes the people keen to scent hypocrisy. Now, what has been the situation broadcast through many years? Simply this: American Catholics have heard at Mass precepts falling from the lips of their priests, and after Mass, often on the same Sunday or Holy Day, they have seen those priests in a beastly state of intoxication, and they have found them indulging in pleasures and occupations at total variance with their sacred calling. The scandalized Catholics have reflected upon the facts put before them; on the one hand they have had the priest and the Eucharist, on the other hand the same priest and worldliness, and, sad to relate, they have reasoned that if the Real Presence of the Son of God could not keep the priest pure there must be something amiss with the doctrine. They have heard or read the words of St. Cyril, or similar words, "Christ abiding in us lulls to sleep the law of the flesh which rages in our members," and they have seen with astonishment and sadness, and then disgust and disbelief, that the contrary was true. To better put before my readers the awful incentive to atheism which clerical misconduct engenders, I state now, in the words of Leo XIII., what the Eucharist is supposed to do for the Catholic priest:

The Eucharist, according to the testimony of the Holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the Incarnate Word is united with individual men, and the supreme Sacrifice offered on Calvary is in a wondrous manner renewed, as was signified

beforehand by Malachy in the words: *In every place there is sacrifice, and there is offered to My name a pure oblation.* And this miracle, itself the very greatest of its kind, is accompanied by innumerable other miracles; for here all the laws of nature are suspended; the whole substance of the bread and wine are changed into the body and the blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated. . . But that decay of faith in divine things of which we have spoken is the effect not only of pride, but also of moral corruption. For if it is true that a strict morality improves the quickness of man's intellectual powers, and if on the other hand, as the maxims of pagan philosophy and the admonitions of divine wisdom combine to teach us, the keenness of the mind is blunted by bodily pleasures, how much more, in the region of revealed truths, do these same pleasures obscure the light of faith, or even, by the just judgment of God, entirely extinguish it. For these pleasures, at the present day, an insatiable appetite rages, infecting all classes as with an infectious disease, even from tender years. Yet even for so terrible an evil there is a remedy close at hand in the divine Eucharist. For in the first place it puts a check on lust by increasing charity, according to the words of St. Augustine, who says speaking of charity: "As it grows, lust diminishes; when it reaches perfection, lust is no more." Moreover the most chaste flesh of Jesus keeps down the rebellion of our flesh, as St. Cyril of Alexandria taught, "For Christ abiding in us lulls to sleep the law of the flesh which rages in our members." Then, too, the special and most pleasant fruit of the Eucharist is that which is signified in the words of the prophet: *What is the good thing of Him,* that is, of Christ, *and what is His beautiful thing, but the corn of the elect and the wine that engendereth virgins,* producing, in other words, that flower and fruitage of a strong and constant purpose of virginity which, even in an age enervated by luxury, is daily multiplied and spread abroad in the Catholic Church, with those advantages to religion and to human society, wherever it is found, which are plain to see. (The Great Encyclical Letters of Leo XIII., pp. 524-525.)

At the Eucharistic Congress held in New York City in the latter part of September, 1904, a "tender, pleading sermon"

was delivered by the Right Rev. Charles H. Colton, Bishop of Buffalo, N. Y., his subject being the Holy Communion. "With expressive eloquence he pictured the spiritual benefits that were the portion of those devoted to this fundamental dogma of the Church, the real presence of the living God on the altar." He said in part:

And as holy communion is the help we need to resist temptation, even our Lord Himself has said unless we eat of His body and drink His blood we shall not have life in us, so Holy Church makes it obligatory on the faithful to receive holy communion at least once a year—and exhorts them knowing its wonderful effects to receive frequently. Witness her clergy, nourished with the precious body and blood of Christ in the daily mass: witness her religious receiving almost daily, and behold the thousands even in the world who follow the same holy practice, and witness the results—men and women midst all this world's dangers, compelled to experience its temptations—the temptations from Satan and the corruption of fallen nature—yet leading holy and spotless lives; for holy communion is indeed for them the bread of the strong, the bread of angels, the bread of life, and the wine that maketh virgins.—*The Catholic Union and Times, Buffalo, N. Y., October 6, 1904, p. 1.*

Now, over against these words of the late Pontiff, and the deliverance of Bishop Colton, put priestly drunkenness, grafting and immorality! What must be the effect? I hold that it drives Catholic people away from their Church.

Catholic people, who leave the Church, do not join other sects—they swell the ranks of the atheists. I assert again that an *unpriestly priesthood* is to blame for the appalling loss of Catholic communicants in the United States of America.

In this connection I quote from the utterances of the Angelic Doctor, St. Thomas Aquinas, as follows:

Hypocrisy would seem to be the worst of all sins. For, Our Lord inveighed more forcibly against hypocrites, than against any other class of sinners. St. Gregory says (in *Pastoral*), "None do more harm in the Church, than sinners who

have a reputation for, or appearance of, sanctity." (An Apology for the Religious Orders, by St. Thomas Aquinas, p. 253.)

The Holy Father is greatly concerned over the general falling away from the Catholic Church, as will be seen by the following excerpt from His first Encyclical as the same appeared in *The New York Freeman's Journal and Catholic Register* of October 17, 1903.

Society's Malignant Disease—Apostasy From God.

Then again, to omit other motives, we were terrified beyond all else by the disastrous state of human society to-day. For who can fail to see that society is now, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, venerable brothers, what this disease is—apostasy from God, than which in truth nothing is more allied with ruin, according to the word of the prophet: "For behold they that go far from Thee shall perish" (1)—(1, Ps. lxxii., 17). We saw, therefore, that, in virtue of the ministry of the Pontificate which was to be intrusted to us, we must hasten to find a remedy for this great evil, considering as addressed to us that divine command: "Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant." (2)—2, Jerem. l., 10). But, cognizant of our weakness we recoiled in terror from a task as urgent as it is arduous.

Since, however, it has been pleasing to the Divine Will to raise our lowliness to such sublimity of power, we take courage in Him Who strengthens us, and, setting ourself to work, relying on the power of God, we proclaim that we have no other programme in the Supreme Pontificate but that "of restoring all things in Christ," (3)—(3, Ephes. i., 10) so that "Christ may be all and in all" (4)—(4. Coloss. iii., 2).

Some will certainly be found who, measuring divine things by human standards, will seek to discover secret aims of ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusion for such we say to them with emphasis that we do not wish to be, and with the divine assistance never shall be, aught before human society but the

minister of God, of whose authority we are the depositary. The interests of God shall be our interests, and for these we are resolved to spend all our strength and our very life. Hence should anyone ask us for a symbol as the expression of our will, we will give this and no other: "To renew all things in Christ."

The War on God.

In undertaking this glorious task we are greatly quickened by the certainty that we shall have all of you, venerable brothers, as generous co-operators. Did we doubt it we should have to regard you, unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented against God. For in truth "the nations have raged and the peoples imagined vain things" (5)—(5, Ps. ii., 1) against their Creator, so frequent is the cry of the enemies of God: "Depart from us" (6)—(6, Job xxi., 14). And as might be expected we find extinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will—nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God. . .

There are not lacking among the clergy those who adapt themselves according to their bent to works of more apparent than real solidity—but not so numerous, perhaps, are those who, after the example of Christ, take to themselves the words of the prophet: "The spirit of the Lord hath anointed me, hath sent me to evangelize the poor, to announce freedom to the captive and sight to the blind" (4)—(4, Luke iv., 18, 19). Yet who can fail to see, venerable brothers, that while men are led by reason and liberty, the principal way to restore the empire of God in their souls is religious instruction? How many there are who mimic Christ and abhor the Church and the Gospel more through ignorance than through badness of mind, of whom it may well be said: "They blaspheme all that they do not know" (5)—(5, Jud. ii., 10). This is found to be the case not only among the people at large and among the lowest classes, who are thus easily led astray, but even among the more cultivated and among those endowed, moreover, with education beyond the common. The result is for a great many the loss of the faith. For it is not true that the progress of knowledge extinguishes the faith—rather it is ignorance, and the more ignorance prevails the greater is the havoc wrought by

incredulity. And this is why Christ commanded the Apostles: "Go teach all nations" (6)—(6, Matth. xxviii., 19).

I humbly trust that this book will help His Holiness to understand how the parochial school is contributing to the sad apostasy in America.

It is my humble and profound conviction, the result of many months patient and careful reading of historical works of Catholic writers, that the great apostasy in the sixteenth century was chiefly brought about by clerical drunkenness, grafting and immorality—similar to that which prevails in America to-day. I cite in this connection Catholic authorities:

The second work (of St. Ignatius De Loyola) . . was the foundation of the Germanic College. . . The first idea of such an institution occurred to Cardinal Morone, who, having resided for many years in Germany as Nuncio, had seen the necessitous condition of that country, abandoned to the heresy of Luther, chiefly through the *ignorance and immorality of the clergy.* (History of St. Ignatius De Loyola, Founder of the Jesuits, by Father Daniel Bartoli, A Jesuit, Vol. 2, p. 369.)

In a report of the year 1430 we read: "Greed reigns supreme in the Roman Court, and day by day finds new devices and artifices for extorting money from Germany, under pretext of ecclesiastical fees. Hence much outcry, complaining and heartburnings among scholars and courtiers; also many questions in regard to the Papacy will arise, or else obedience will ultimately be entirely renounced, to escape from these outrageous exactions of the Italians; and the latter course would be, as I perceive, acceptable to many countries." It is possible that certain statements in these reports are to be rejected or considered as exaggerated, yet, on the whole, the picture they present must be a true one, for Swiss, Poles, and even Italians of that day have all borne similar testimony. (Dr. Pastor's History of the Popes, Vol. I. p. 241.)

In 1584 he (St. Francis De Sales, one of the founders of the Order of the Visitation) went to the university of Padua to study canon and civil law, and completed his course in 1591 with great distinction. While there he put himself under the spiritual direction of Father Possevin, a Jesuit, who, be-

ing truly a man of God, spoke to the young student of the wounds of the Church, which, he said, *were in all cases traceable to the corruption of the clergy.* (Dr. Alzog's Manual of Universal Church History, Vol. III., p. 393.)

It has been frequently and *justly* remarked that the *degeneracy of the clergy, and their neglect to instruct the people in their religious duties,* thus bringing upon the latter innumerable *corporal and spiritual evils,* had prepared the way for the introduction of Protestantism. (Dr. Alzog's Manual of Universal Church History, Vol. III., p. 386.)

Present conditions in the American hierarchy are similar to those which prevailed at the opening of the sixteenth century. Priestly rottenness begat *then* a schism in Church polity and dogma: priestly rottenness is *now* producing a schism, on one side of which stands the *Church* and on the other *atheism.*

Priestly rottenness was cloaked in the time of the great apostasy, and the result was *Protestantism:* priestly rottenness is being cloaked in our times and the result is *atheism.* Church dignitaries attempted, using the forceful figure of "the strong Archbishop," to "ram it down the throats of the people that the priests were all right." They failed in the sixteenth century; they are failing now; and one of the strongest proofs of this to my mind is the loss to the Church in America of *thirty million adherents.*

"the great apostasy of the 16th cent. was chiefly brought about by clerical drunkenness, grafting & immorality — Similar to that which prevails in America today" p 332

CHAPTER X.

APAISM.

Historical Statement.

Apaism is a term which has been coined to designate organized opposition in America to Catholicism. Primarily it refers to the American Protective Association, the initials of which name enter into it.

From time to time there have been fierce antagonisms between Catholics and non-Catholics in the United States. During and immediately following the War of the Revolution the Catholic part of the population was infinitesimal, and was subjected to various annoying restrictions by the majority. But these hindrances were soon removed, and the Catholics were invested with the liberties which fell to the lot of American citizens. In 1838 steam navigation across the Atlantic was established, and it gave a tremendous impetus to emigration from the old world to the new. This emigration had previously been going on in a constantly increasing ratio; but the steamship made the Catholic Church in America grow by leaps and bounds, and its members entered actively into politics and sought and obtained various civic positions. In 1853 a new political party was formed to check the influence of these immigrants. It adopted as its motto "America for the Americans." The common name of its members was "Know-Nothings" because they invariably answered when questioned by outsiders as to their aims and actions, that they knew nothing. No applicant for membership could be admitted unless he and his father were native born Americans. It is reported that the salutation of its members was the odd question, "Have

you seen Sam?" This party was openly and notoriously hostile to Catholics, and it increased rapidly in membership. It was a secret oath-bound organization, and nothing was told to its members of its name, nature and objects until they reached its higher degrees. It accepted the name of the American Party. It opposed the easy naturalization of foreigners and sought to elect native-born citizens to office. Secret conventions of delegates from the various lodges made the nominations, and members who refused to vote for the nominees were expelled. It decided many elections at first by endorsing the nominations of one or other of the two great parties. It became for a time a national party, being adopted by many of the Southern Whigs after the passage of the Kansas-Nebraska Bill. In 1855 it carried nine of the State elections, and it nominated Presidential candidates in 1856. At this time the issues between the North and the South over slavery and State Rights became paramount, and the members of the Know-Nothing party were absorbed by the great political parties which were destined to see those questions settled by the arbitrament of the sword. In 1893-4 the American Protective Association was formed, and it has been styled the successor of the Know-Nothing party. This association is familiarly known to Catholics as "the A. P. A." (See Larned's History for Ready Reference and Topical Reading, Vol. V, p. 3391; History of United States by Bryant and Gay, Vol. IV, p. 416; and Ellis' History of United States, Vol. III, pp. 838, 839.)

The American Protective Association adopted the following principles at the time of its organization:

1. Nationality is not a bar to membership in this order. No man is asked where he was born.

2. We interfere with no man's partisan politics.

3. We attack no man's religion so long as he does not attempt to make his religion an element of political power.

4. We unite to protect our country and its free institutions against the secret, intolerant, and aggressive frauds that are

persistently being set forth by a certain religio-political organization to control the government of the United States and destroy our blood-bought civil and religious liberty.

5. We are in favor of preserving constitutional liberty and maintaining the government of the United States.

6. We regard all religio-political organizations as enemies of civil and religious liberty.

7. It is in our opinion unwise and unsafe to appoint or elect to civil, political, or military office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power.

8. We are in favor of maintaining the principles of one general unsectarian free school organization and will oppose all attempts to supplant it by any sectarian institution.

9. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.

10. We are in favor of laws taxing all church property except the church edifice.

11. We are in favor of opening all private and parochial schools, convents, and monasteries to public and official inspection.

12. We are in favor of changing our immigration law in such manner that it will protect our citizen laborers from the evil influence of cheap, pauper, and criminal labor, which through the instrumentality of European propagandist societies and the subtle influence of priests, are rapidly supplanting our free and American citizens in every line of industry.

13. We believe there should be an educational qualification to the elective franchise.

14. We are in favor of putting into office honest and true patriots who are best qualified to fill the position, regardless of political principles.—*Official Declaration of Principles of the American Protective Association as adopted at the meeting of the State Council of Illinois, which convened at Bloomington, January 23, 1894.*

The American Protective Association is said to have gained a considerable following in many of the States of America. I have been unable to learn the extent of its actual membership, but I am led to believe, from the information which has reached me, that its real strength lies in the sympathy which

the great masses of the American people feel with it in its opposition to ecclesiastical political activity for the aggrandizement of the Church and the destruction of the American public school.

A Catholic Cannot Become President of the United States.

It is lamentable that such antagonisms should have arisen between Catholic and non-Catholic American citizens. American history shows how deeply seated they have been in the past, and observation teaches that they are still alive. Catholics are not trusted by their non-Catholic fellow-citizens in America. Does any one deny this assertion? Its proof is sufficiently disclosed when attention is paid to the Chief Magistracy of this Nation. Non-Catholic Americans will not vote for a Catholic to be the President or Vice-President of the United States.

This political boycott of Catholic Presidential timber is recognized by Catholics. From *The Catholic Union and Times* of Buffalo, New York, of June 9th, 1904, third column of the first page, I quote as follows:

> It is a well-known fact that to be a Catholic, or to be connected by ties of consanguinity with members of the Catholic Church, seemingly keeps one from the Presidential chair, no matter how deserving the candidate may be.

At the World's Parliament of Religions, Chicago, 1893, M. T. Elder, a prominent Catholic of New Orleans, Louisiana, said to the Catholic Congress:

> Consider the Presidency, for instance. Have we ever had a Catholic President? Ever come near having one? Ever even had a Catholic candidate? Ever likely to have one? O, never! (Barrows' World's Parliament of Religions, Vol. II., p. 1414.)

The Pilot, a *Catholic* paper, published at Boston, Massachusetts, in its issue of June 25, 1904, page 4, contained the following:

The prejudice with the force of a law, as Daniel Doherty phrased it, which bars out any and every Catholic from the nomination for President of the United States, includes also any and every man who has or is suspected of having a Catholic relative by blood or marriage. Some of the *Pilot's* readers remember how bitterly that prejudice was invoked against Horace Greeley because of the known Catholicity of his daughter, and against General Hancock because of the supposed Catholicity of his wife,—though it turned out that Mrs. Hancock was simply a devout member of the "high Church" element among the Protestant Episcopalians.

It does not speak well for the Catholic Church in America to be barred from the realization of the laudable aspiration to have a man of its faith entrusted with the supreme direction of the affairs of our Nation. Americans have had too many lessons in the possibility of a Vice-President becoming President, through the natural or violent death of the Chief Magistrate, to favor the election of a Catholic to the Vice-Presidency.

Any political party in America which nominates a Catholic for the Presidency or Vice-Presidency is doomed, *by that act,* to overwhelming defeat. This ban upon Catholics is due to the hostility of their ecclesiastics toward American principles. The Catholic clergy have locked the door of the White House against the Catholic layman. That locked door conclusively shows the existence of a deep antagonism toward the Catholics by the non-Catholics in America.

History of the Catholic Church in America.

The Catholic people in America were very thankful for the benefits of the Declaration of Independence and the Constitution. The illustrious American historian, Mr. Bancroft, says that Catholics were eligible to office at first in only eight or nine of the early states; then he tells of the removal of the disability; and then he says:

The separation of the church and the state by the establishment of religious equality was followed by the wonderful

result that it was approved of everywhere, always, and by all... *The Roman Catholic eagerly accepted in America his place as an equal with Protestants, and found contentment and hope in his new relations.*—(History of the United States, by George Bancroft, Vol. V., p. 123.)

Mr. M. H. Carroll (who was in charge of the division of churches, Eleventh Census), in his book entitled, "The Religious Forces of the United States" (American Church History Series, Scribner, N. Y., 1893, Vol. I., introduction, p. lviii), speaking of the Roman Catholic Church in America in the colonial days, says:

There were in 1784 hardly 30,000 Catholics, two-thirds of whom were in Maryland and Pennsylvania, the rest being widely scattered.

When the Declaration of Independence was promulgated the population of the colonies was about two and one-half million souls. (See tables in Bancroft's History U. S., Vol. II., p. 390). There were thirty thousand Catholics, and about two million non-Catholic *white* people.

The following epitome of the progress of the Catholic Church in America I take from an address in *The Notre Dame Scholastic,* (Vol. XXXVII, No. 36, Commencement 1904), entitled, "Some Thoughts for American Catholics," by Hon. Chas. A. Bonaparte:

On November 6, 1789, a Bull of Pope Pius VI. founded the American hierarchy. At that date the Catholic population of the United States was estimated, probably too liberally, at forty thousand, or about the one-hundredth part of our entire people. There were in all some thirty priests; hardly so many chapels; no edifice which could, with any propriety of language, be called a church; not one asylum or hospital or other benevolent institution, and but a single school or seat of learning of any class,—Georgetown College then just founded. When, one hundred years later, the American Catholic Congress met at Baltimore its members represented a Catholic population of probably more than eight millions, constituting between

one-eighth and one-seventh of the whole nation. The Church was ruled by thirteen archbishops and seventy-one bishops; commanded the services of over eight thousand priests; possessed some ten thousand five hundred places of public worship, five hundred and twenty hospitals and asylums, twenty-seven seminaries for the education of the clergy exclusively, six hundred and fifty colleges and academies, and, most significant of all, for those who hope or fear much from "the corroding action" of "free public education under Protestant auspices," more than thirty-one hundred parish schools, with, at a low estimate, three-quarters of a million of pupils.

In the fifteen years since that Congress was held the Church's progress has been even more rapid. Without speaking of Porto Rico or the Philippines, it is safe to say that there are now in the American Union several times as many Catholic bishops as there were priests when our Constitution was adopted; fully as many priests as there were then adult male laymen; more churches than there were Catholic families in the thirteen States; convents and monasteries, schools and colleges, asylums and hospitals, of which the combined means of the entire Catholic population of those days could not have built a tenth. It is true that since the adoption of our Constitution the growth of this country has been marvelous, but the growth of the Catholic Church in this country has been far more marvelous; while the number of American citizens has increased perhaps twentyfold, the number of American Catholics has increased much more than three-hundredfold. . . Surely the mustard seed planted on these shores a hundred and fifteen years ago fell on no ungrateful soil; of this fact no better proof can be given or reasonably asked than Time has furnished in the stately tree with its deep roots and widespreading branches which has grown from that seed.

The Holy See has not been blind to the progress of the Catholic Church in America under the conditions which have prevailed concerning the separation of State and Church. I quote from the Encyclical of Leo XIII., entitled "Congratulations to the American Hierarchy," addressed to Cardinal Gibbons and the American bishops, and dated April 15, 1902:

And Our daily experience obliges Us to confess that We have found your people, through your influence, endowed with

perfect docility of mind and alacrity of disposition. Therefore, while the changes and tendency of nearly all the nations which were Catholic for many centuries give cause for sorrow, the state of your churches, in their flourishing youthfulness, cheers Our heart and fills it with delight. True, you are shown no special favor by the law of the land, but on the other hand your lawgivers are certainly entitled to praise for the fact that they do nothing to restrain you in your just liberty. You must, therefore, and with you the Catholic host behind, make strenuous use of the favorable time for action which is now at your disposal by spreading abroad as far as possible the light of truth against the errors and absurd imaginings of the sects that are springing up. (The Great Encyclical Letters of Leo XIII., pp. 514-515.)

Catholic blood has been poured out in behalf of this glorious Republic. In the dark days of the Revolution the Catholic people, who were but a handful, were loyal to the ideals of independence; on the hard-fought battle fields of liberty they stood shoulder to shoulder with their fellow countrymen of varying creeds; and their commingled blood is typified in the fadeless red of Old Glory. In the war with England in 1812 the Catholic citizens were loyal and self-sacrificing. In the war with Mexico they splendidly championed their country's cause. In the titanic Civil War, when brother was arrayed against brother, the Catholic people were divided, as were all other sectaries, but the Catholics of the Northland went to the front in multitudes to prevent the tearing of a single star from their country's flag. If I read American history understandingly, out of Gettysburg and Vicksburg came the final, though delayed, success of the Union arms. The former battle was won under General Meade, a Catholic; the latter under General Grant, a Protestant. In the late war with Spain the American victories on land and sea were achieved by military and naval forces which were largely composed of loyal Catholic citizens. The heroism of the Catholics at the front has been but the expression of the general Catholic loyalty to American institutions. If Catholics and non-Catholic

Americans can camp together and march together and fight together and die together in behalf of their Government, why should they not live together in perfect amity and mutual confidence in times of peace?

There would be no friction in America between Catholics and non-Catholics if Catholic priests, prelates and princes of the church would not attack Americanisms, and if they would not attempt to persuade the Catholic people to pursue policies and to champion causes at variance with American principles and ideals. Let us consider some of the things which cause this lamentable Apaism.

The Parochial School the Chief Cause.

The parochial school is *now* the *chief* source of irritation. The American people are wedded to the public school, and any assault upon it arouses their wrath. I take it for granted that I need not now dwell at length upon this phase of the subject since I so fully discuss it in other chapters of this book.

I have been asked many times this question: "What is the likelihood of bloodshed during this public school controversy?" My answer is that it depends solely upon the initiative of the enemies of the public school. If they take the ballot as their weapon they will perish by the ballot; if they take the sword they will perish by the sword. When the American people are forced to front an issue they face it with the ballot or the bullet, just as the exigency dictates.

Americans will no more permit the disintegration of the American public school in the Twentieth Century than they did the dissolution of the American Union in the Nineteenth.

Catholic clerical agitation, vituperation and un-Americanism will produce an overwhelming demand that the State alone shall educate American children. The State will awaken to the fact that it has duties to itself, and it will decree that the rising generations of its children shall receive such instruction

and be surrounded by such influences as shall make them intensely American.

Coupled with the demand for the annihilation of the parochial school will be another for the exclusion of the Jesuits from America. The Jesuits are not strangers to expatriation. They have been banished from many countries, and they were suppressed by the Papacy. In America they have been given an asylum. They are not idle here. *They are fostering and directing Catholic opposition to the American public school.* They would better serve the interests of their Order and of their Church by holding aloof from any attack upon this revered institution of the land whose hospitable shores they were glad to reach. They will find out by a bitter experience that this Republic knows, too, how to avenge any outrage upon its hospitality.

The Federation of Catholic Societies.

Many of the Catholic societies in America have entered into a federation, and efforts are being made to induce the others to join it. Nothing more irritating to non-Catholics in America has ever happened than the publicity given to the Federation of Catholic Societies, and the efforts of certain Archbishops and Bishops to have it assume a hostile attitude toward the public school and other American ideals.

It may be of interest to my readers to see how some leading Catholics feel on this matter. *The Catholic Citizen*, published at Milwaukee, Wisconsin, July 2, 1904, has on its front page the following:

CATHOLIC FEDERATION.

Some Views Regarding It. Trend of Sentiment is "Be Careful." Danger In It.

Herewith are given the views of a number of leading Catholics—in the business and professional world—on the much discussed question of Catholic Federation. As a reading will

show, their trend of sentiment is against the Federation as an ill-advised movement.

From the "views" given in this article I give the following excerpts:

John T. Kelly.

Your request for an expression of opinion from me as to the advisability of Catholic Federation comes to me too late to fully treat for this week's issue. I may say in brief, however, that I am not convinced that it is a good move or that it is along the right lines. The only feature that I can see to warrant its consideration is the fact that a number of learned and earnest men advocate it and work persistently to establish it. There is in my judgment no field in which it can exercise any effective function outside of a political one. A Catholic political party or a Protestant political party or a Socialist political party has no place in this country.

John Toohey.

Without impugning the good intentions of those who may believe otherwise, I am utterly opposed to the taking of any steps in this country that will have a tendency to arraign the different denominations against each other in governmental affairs. I firmly believe that the confederation of all Catholic societies into one grand body as proposed, would be one of the gravest mistakes that the Catholics of this country ever made. It would be a step backwards. One that would do the Church more harm than good. It naturally would beget countersectarian political action. It is only natural to expect such a result. It would tend to breed ill-feeling between citizens who have a common interest in political affairs. Such an organization would resemble to my mind a standing army waiting for war—ready for action. An excellent irritant to arouse religious prejudice.

John F. Donovan.

If the purpose of the Federation is as was outlined in the newspapers the day after the last meeting at St. Mary's school hall, I am absolutely opposed to it. I can see no reason for any organization of that kind in America. Catholics have no

complaint to make as to their treatment by legislatures or by citizens generally. On the contrary, I believe that we are receiving all that we can decently expect or demand. We have the same benefit of the laws as our neighbors of other denominations; the same rights are guaranteed to us under the Constitution as are guaranteed to our neighbors of other denominations and the courts are always swift to enforce these rights. The day has gone by, if it ever existed in this country, when a clerical party was necessary. We stand upon the same footing as all loyal American citizens stand. We expect no less than others receive; we have no right to demand more. It seems to me that the Federation so called is an egregious blunder and can do naught but harm to the Catholics of this country. It is uncalled for, unnecessary, unwise and un-American.

J. H. Kopmeier.

I am opposed to the Catholic Federation movement and believe it is a serious mistake. While I know the motives and purposes of its organizers are praiseworthy and commendable, I am convinced that the Federation movement will stir up feeling and latent bigotry, defeat its own purposes, and injure Catholics individually and collectively. A Catholic movement of this nature will beget a counter movement which will do us irretrievable injury. Furthermore, I do not think the Federation of Catholic societies is capable of accomplishment under the conditions existing in this country.

C. M. Scanlan.

The non-Catholics consider the Federation as of the same nature as the A. P. A's. In some respects it is similar, and in so far as it interferes in politics, attacks American institutions and abuses Catholics (including bishops and priests), it is doing the work of the A. P. A's. At the launching of the movement, Bishop McFaul advocated that it be a factor in politics, and from that time down to its last meeting it has been dabbling in politics. Its conventions uttered loud protests against phantom wrongs and passed resolutions that have served no other purpose than to record its blunders and bring reproach upon the Church.

August Rebhan.

I am opposed to the Catholic Federation. I think the movement ill advised, unnecessary and liable to work injury to the Church and Catholics individually. Some of its purposes, some of the alleged evils it proposes to remedy are political or semi-political in their nature. Its efforts in this direction will inevitably drag the Federation into politics. Once get the united Catholic societies in the field of politics and the result will be a defeat of their very aims and a counter movement arousing all the latent prejudice in the country—a result, which we will live to deeply regret.

I regret that space forbids the insertion of the views of these gentlemen in full. They are representative Catholics as will be seen by the following taken from the close of the article in question:

Of the above, Mr. John T. Kelly is state president of the A. O. H., Mr. C. M. Scanlan is president of Gesu branch, Catholic Knights of Wisconsin, Mr. August Rebhan, Grand Knight of Pere Marquette Council, Knights of Columbus. Messrs. John F. Kopmeier, John Toohey and John F. Donovan are prominent in Catholic social, business or professional circles.

The fact is that priests and prelates hope to establish in the United States a Catholic party modeled after the Center party in the German Reichstag, and to make the Catholic societies the nucleus of such a party. The need of a Catholic Center party in the United States has been a frequent editorial topic in a number of the German Catholic papers. They think they can work it out in this way: Set afoot a movement for a division of the school fund. That movement to mean anything must exert itself in securing pledges from candidates for the legislature. Neither Republican nor Democratic candidates will give such pledges. Therefore, if Catholics are in earnest they must put up candidates of their own. The evolution is easy and natural—they become a third party, a Catholic Center party in American politics.

Priests and prelates have a practical scheme on foot to capture America. They are aiming to control the large American cities, into which the Catholic people are crowding. In these cities the Catholic voters are induced to join Catholic societies, and consequently are reachable for united political action, and they are more and more voting in line with the behests of their organization leaders.

In this connection I quote from a speech of Archbishop Quigley, delivered May 4, 1903, at the Holy Name parish school Chicago:

The Chicago Tribune, May 5, 1903.

The people of the east do not know of the importance of Chicago in the west. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of greater New York and the chain of big cities stretching across the continent to San Francisco.

It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am simply overcome by it. I am not telling you this to flatter you. I mean what I say. When I see what is going on I am more than pleased. Nothing can stand against the church. I'd like to see the politician who would try to rule against the Church in Chicago. His reign would be short indeed.

I predict that if this course is pursued, and the American people awake to the fact that their cities are being controlled by Catholics as the result of united Catholic political activities there will be a revolution in the United States. The same result would occur if the Mormons or Methodists or Baptists or any other sect wielded power in the same way.

In this connection I quote the words of the Hon. John F. Finerty, (chief editor of *The Chicago Citizen*), a distinguished Catholic citizen of the United States. In an editorial entitled, "We must respect American Institutions," he said:

The Chicago Citizen, December 26, 1903.

In brief, then, we say to all whom it may concern: Let American institutions severely alone, and do not kindle the flames of a bigot hell in this grand country by seeking after the unattainable. Always bear in mind, that the vast majority of the American people, of all creeds, will stand by their country, her constitution, her laws and her institutions. Any invasion of either, by any outside or inside force whatever, will mean—WAR! What man, what set of men, would be fatuous enough to bring such a curse upon the land?

The American people will never submit to be dominated by the hierarchy, or united laity, of any sect on earth. The *denomination* that favors and abets its own *political* ascendency in America thereby digs its own grave.

Catholic people are deceived by the specious claims of fancied strength by means of Catholic organization. They should remember that non-Catholic Americans have a *genius* for organization, and that all they need is a sufficient motive. Let some mighty principle of our Government be seriously attacked by the Catholic citizenship and the non-Catholic people will rally to its defence with alacrity, tenacity and crushing power. The American people are intelligent. Their intelligence is filled full of latent organization with irresistible dormant power. Give that intelligence a rallying point and the latent will speedily turn into the patent and the dormant into the active. My perusal of the history of my adopted country has taught me these great truths. I wish the Catholic people would carefully read that history and ponder it well. Let the non-Catholic people of America be *aroused* by the Catholics upon the school question or any other Americanism and *they* will settle it. The Catholic people will not be so much as considered.

Are Catholics the only citizens in this country who belong to secret societies? If my information is correct there are many non-Catholic secret orders in America. I have a

suspicion that the Masonic order alone can muster more men than the combined Catholic orders. Are not the Knights Templar well drilled in the manual of arms? Are not the Odd Fellows strong in America? Are there no Knights of Pythias in this country?

How incomprehensible it is that it did not occur to the leaders in this federation movement that the widely heralded fact of the federating of their societies for political action would be but a suggestion for a like movement on the part of Protestants, who greatly outnumber the Catholics in America. It would be but child's play for the Baptists to organize their men into a Baptist Men's Society, for the Presbyterians to organize their men into a Presbyterian Men's Society, for the Congregationalists to organize their men into a Congregational Men's Society, for the Methodists to organize their men into a Methodist Men's Society, and so on with the other Protestant bodies. They already have the ecclesiastical and other bases for organization in "districts," "synods," "sessions," "conferences," etc. Delegates from each could form a central body, and then on any vitally patriotic question the entire Protestant population of the United States, which outnumbers the Catholic, could speak with one voice, compel a hearing and force an acquiescence. I am of the profound conviction that any serious attitude of hostility to the American public school, or any other fundamental Americanism, by the Federation of Catholic Societies will result in the organization and federation of non-Catholic secular and religious societies to oppose such Catholic anti-Americanism. To show that such an anti-Catholic federation is being discussed by non-Catholics I quote the following from an editorial on the school question by Rev. James M. Buckley, D. D., editor of *The Christian Advocate,* published in New York, October 21, 1903:

It might as well be understood by the Roman Catholic Church that, if it really raises this issue, the Protestant churches

of this country will ally themselves at the polls with Jews and with agnostics—that is, with all classes opposed to denominationalizing the public schools or appropriating public money to the support of denominational schools.

Conservative men who have never joined in indiscriminating hue and cry against the Catholic church, would contend to the last at the polls and *elsewhere* to preserve the public schools intact. Politicians who care for the integrity of their parties will do well not to mingle in this discussion, for if the public schools are disturbed, a wave which will remand them to obscurity will certainly rise.

Dr. Buckley is regarded as one of the leading Protestant editors of America, and he is referred to in an editorial in *The New World,* the organ of the Chicago Archdiocese, in the issue of December 19, 1903, in these words: "Rev. Dr. James M. Buckley, the famous editor of the Methodist Christian Advocate."

While I am deeply impressed with the views which I have advanced in regard to the effect upon the general American public of the widely heralded fact of the amalgamation of Catholic societies, and its political objects, still I feel that I should call attention to what may be an ultimate Providential use of this Federation. It represents an organized Catholic laity. When it learns the *full* story of clerical graft and corruption it is bound to act, and when it acts clerical rascality will be stopped and the death-knell of ecclesiastical despotism will be sounded. If it once starts in no one can tell where its work of reform will end.

Temporal Power.

Catholic societies pass resolutions favoring the restoration of the Temporal Power of the Pope. The non-Catholic people of America believe that such power is antagonistic to free institutions. They see in it something which does not comport with the spirit of the age. They say that in its *narrow* meaning the Temporal Power of the Papacy is limited to the recovery of Rome and the States of the Church in Italy; but,

they ask, what would be the natural results in Italy of such a recovery? They say that if the Temporal Power were restored, Italy would cease to be a great nation; that her historic peninsula would be the home of two competitive peoples, one of which, by virtue of the *spiritual and temporal* claims of its ruler, would be constantly a source of jealousy to the other; that there would be produced in Italy a situation similar to that which would prevail in America if the North and South should form independent governments, the ruler of one asserting power over the ruler of the other.

Another result of such a recovery of Temporal Power, non-Catholic Americans say, would be the *secularization* of the Spiritual Head of the Catholic Church; that the Pope would be numbered among mere earthly potentates, and would be charged with the same secular duties which characterize the courts of political governments; that He would be technically entitled to diplomatic representations at foreign courts; and since the Divine Lord said to Pilate, "My kingdom is not of this world," they say that in this day of materialistic tendencies the Catholic Church should only occupy the spiritual plane indicated by Jesus Christ. They say that the possession of Temporal Power would necessitate a Papal army and navy, and they substantiate this assertion with references similar to this:

It is, however, objected, the Vicar of Christ should not be a warrior. . . If the necessity of the Temporal Power is admitted, then the Head of the Church cannot be blamed for defending his rights with secular weapons. (Dr. Pastor's History of the Popes, Vol. VI., pp. 450, 451.)

Non-Catholic Americans declare that the possession of Temporal Power would beget a general laxity in morals, and they cite in support of this opinion such words of Catholic writers as the following:

The fact that the lives of many Princes of the Church were no better than those of the temporal rulers gave little or

no scandal to the Italians of the Renaissance. This was partly due to the general laxity of opinion in regard to morals; but the habit of looking upon the higher clergy mainly as temporal governors had also something to do with it. (Dr. Pastor's History of the Popes, Vol. V., p. 388.)

Non-Catholic Americans say that *territorial possessions* are not necessary for Pontifical safety, freedom and power; they assert that *mental, moral and spiritual* supremacies would make the *human race* the defenders of the Holy See, and any chosen spot on earth a secure place for the Chair of Peter. They say that to make the Pope the repository of Temporal Power would be to reverse the progress of the world and set civilization toward the dark ages. Let the Pope, they say, be supreme in His spiritual realm, but let His hands be forever kept off the reins of Temporal Power.

I have no opinion to express here as to the validity or invalidity of these non-Catholic views. I merely state them because they bear on Apaism, and account, in a measure, for its existence in America.

That demands are made by American Catholics for the restoration of the Temporal Power of the Pope is indicated by the following resolution, which was adopted by the American Federation of Catholic Societies, at its convention at Detroit, Michigan, in August, 1904:

The Detroit Evening News, August 4, 1904, p. 6.

We reaffirm our protest against the violation of the rights of the holy see and trust that the day is not far distant when these rights will be restored. We deprecate the superficial view that the loss of the temporal power has contributed to the spiritual power of the papacy, and we deplore the fact that the supreme pontiff is really a prisoner in the Vatican.

But how do my Catholic fellow-citizens, who favor the restoration of the Temporal Power of the Pope, expect such a restoration to be accomplished? Do they think that it can be done by foreign intervention or by other force of arms?

If they do, they may find food for thought in these emphatic words of Cardinal Manning:

To restore the Temporal Power of the Pope by foreign intervention, by force of arms, would blot out in blood the Catholic faith in Italy. (Purcell's Life of Cardinal Manning, Vol. II., p. 615.)

American Catholics may rest assured that Apaism will continue in this country just as long as their ecclesiastics assail Italian unity by demanding the restoration of the Temporal Power of the Pope. Non-Catholic Americans are sure to regard the Catholic demands for the restoration of the Temporal Power of the Papacy as tantamount to a desire to have the Pontifical power control America.

A Nuncio at Washington.

The Vatican greatly desires to establish a nunciature at Washington.

One of the noblest ecclesiastics in the history of the Catholic Church in America was the late Archbishop Katzer of Milwaukee, Wisconsin. It was my good fortune to enjoy the personal friendship of this humble, pious and profoundly learned man of God. I shall never forget his interest in me and the warmth of the hospitality which I enjoyed at his hands.

Archbishop Katzer once referred to the subject of diplomatic relations between Rome and Washington, and said:

Cardinal Satolli told me soon after he came to America that he was sure of being appointed Papal Nuncio at Washington, and that he was working to that end; but I told him he never would be appointed, that such relations could never be brought about, that from what I knew of the American people they would never permit Rome to have a Nuncio at Washington and Washington to have an ambassador at the Vatican. Cardinal Satolli replied with great assurance that he was absolutely confident that he would succeed in his efforts to be

Papal Nuncio to the United States Government in addition to being Papal Delegate to the Church in America, that the Delegation Office was but the stepping-stone to membership in the diplomatic corps at Washington as Papal Nuncio; but I responded that I had been a close student of American history and had watched carefully the progress of religious and secular events and felt that I knew the sentiment of the sixty-five millions of non-Catholic Americans, and that that sentiment was one of uncompromising hostility to the United States Government recognizing in any way any religion, as such recognition the people believed would be a gross violation of the Constitution of their country.

Archbishop Katzer has gone to his heavenly reward, and Cardinal Satolli could not, unfortunately for this book, converse with him about his nunciature plans during his visit to America in the year 1904.

Cardinal Satolli, according to the press reports concerning his last arrival in America, said on several occasions: "My visit has no official object, and I have come only to see old friends and enjoy myself." Can it be that His Eminence was less solicitous about the establishment of a nunciature at Washington than he was upon his former visit? Did he fail to see an opportunity to press the subject in view of the direct negotiations between the Church and the American Government concerning the Friars' lands in the Philippines, the Exhibit of the Vatican at the great Louisiana Purchase Exposition at St. Louis, Missouri, and the Presidential Election in America this fall, for which each political party is seeking support? No, His Eminence was not concerned about the subject of a nunciature at Washington; he had no special mission; he was simply meeting old friends; and, incidentally, receiving just a little financial assistance for worthy religious purposes!!! The editors of Catholic and non-Catholic papers were the only individuals who were interested in the subject of a nunciature at Washington. There is ample evidence that these knights of the quill were interested in the topic.

The Catholic Mirror, the official organ of Cardinal Gibbons, in its issue of June 11, 1904, contained an editorial entitled, "Satolli's Mission," and at its close said:

Just what brings the Cardinal to this country is as yet a question. It is not to be supposed that he is traveling without a purpose.

The Western Watchman is one of the leading Catholic papers of America. It is published at St. Louis, Missouri. Its issue of June 23, 1904, contained the following editorial, the writer being a priest:

THE VATICAN AT THE FAIR.

The Vatican Exhibit at the Louisiana Purchase Exposition has been installed and the splendid contribution of the Sovereign Pontiff to the glory of our great Fair is open to the inspection of the world. It is one of the costliest and most interesting of the exposition. . .

Cardinal Satolli did not come as the Pope's representative to the Exposition; etiquette forbade that; but he is, in fact, if not in name and officially, the Holy Father's commissioner to the great St. Louis Fair.

Never perhaps has so great a compliment before been paid a government or a people by the Holy See. The cost was great; the occasion was extraordinary in that the United States is not a Catholic power nor in any sort of communion with the Pope; the visit of a court Cardinal synchronized with the extraordinary departure from all Vatican precedent; and these three facts combined make the Vatican Exhibit at the Louisiana Purchase Exposition a fact of the first importance. This government and the Holy See have been brought into very close relations during the past two years. The Taft Commission to the Vatican was an epoch-making event. The treaty between the Insular Government in the Philippines and the Papal Delegation in the Archipelago was an event of scarcely less significance. What has been done in two short years in the way of reapproachment encourages the hope of still closer relations.

This country should be represented at the Vatican. The Church in the United States is becoming a mighty power in the politics of the nation, and a power that is not always wise-

ly used. The Philippines will have to be governed in union and co-operation with the Church authorities in the islands. There must be hearty co-operation between the civil and ecclesiastical authorities in the Philippines or American supremacy is doomed to be overthrown. This government has found out already that it is much more expeditious and satisfactory to deal with Rome directly than with her representatives, no matter how exalted their rank. This consideration may prevail on Congress to create an embassy at the Vatican. A few years ago, and before the creation of the Taft Commission, the suggestion of a papal nuncio at Washington would have raised a howl over the whole land; but since that measure was successfully carried through we regard anything in the way of conciliation as possible. . . . The President is a man of courage and resource, and if he thinks that the measures of the government can be facilitated and best promoted by means of reciprocal diplomatic representation, he will not hesitate to recommend to Congress the creation of a Vatican embassy. These are times of sudden and momentous changes in popular sentiment, and there is no telling what the year 1904 will bring forth.

The New York Sun is one of the representative secular daily papers of America. From its issue of Sunday, June 19, 1904, (page 1, third section), I quote the following:

What is Satolli's Errand?

What is the significance of this, the third, visit of his Eminence Cardinal Satolli to America? Is he here on a secret mission from the Holy See or did he travel thousands of miles merely for pleasure, as he has more than once intimated? Is there anything in the present condition of the Roman Catholic Church in America to warrant the belief that the Pope sent a trusty personal representative to make an investigation?

These are questions that are puzzling Catholics all over the country. . .

Some Catholics here are of the opinion that Cardinal Satolli has no particular mission, but that circumstances may arise to create one before he goes back to Rome. . .

Another matter which may be responsible in part, at least, for his visit is the desire of the Holy See to establish diplomatic

relations with the United States. This subject will undoubtedly be discussed when Cardinal Satolli calls on the President, but it is safe to say that no action will be taken, if ever, until after election.

At present there are no official relations between this country and the Holy See. It is true that the Pope has sent a Delegate here, but he is not recognized officially by the Government and the United States sends no minister to the Vatican.

Rome has no hope of inducing the American Government to recognize the temporal power of the Pope. The Papal authorities feel, however, that a country which contains 12,000,000 Catholics should not be without an official representative of some kind at the Vatican.

Questions are constantly arising, particularly since the acquisition by the United States of Porto Rico and the Philippines, that call for the services of experienced diplomatists on both sides. The hierarchy here and the Pope himself would be gratified, it is believed, if this Government would send an accredited representative to the Vatican and at the same time sanction the establishment of a nunciature at Washington.

The Washington Post is regarded by many as the leading daily paper published in the Capital of this Nation. From its issue of Sunday, June 19, 1904, page 2, I quote the following:

SATOLLI IN THE CITY.

No Light Thrown on the Cardinal's Mission—If Visit is Merely to Receive Courtesies, an Ironclad Rule is Being Broken.

Cardinal Satolli arrived in Washington about 11 o'clock last night. . . . No information can be obtained as to the occasion of the visit of the former apostolic delegate to this country other than that it has no bearing upon church politics. It has been emphatically stated by persons who were in a position to speak with accuracy that he has no "mission" from Rome, but, despite these repeated assertions, conjecture is widespread, and many are inclined to believe that back of what is stated to be a vacation trip lies some momentous problem of church policy.

Attention has been called to the fact that the Cardinal will dine with Secretary Taft and take luncheon with President Roosevelt, and in view of his high position in the Church great importance has been attached to these functions. Comment has also been indulged in with reference to the dinner given to the visitor a week ago yesterday by Cardinal Gibbons, at the latter's home in Baltimore. Cardinal Satolli went from New York to Baltimore on the day of the dinner and remained that night and over last Sunday, when he departed.

No especial importance is attached to the dinner itself, as the list of guests indicates that it was a merely social gathering, but it is reported that the two Cardinals had a long private conference in Cardinal Gibbons' study, and it is speculated that the theme of their talk probably was with reference to the relations of this country and the Church. The question is asked, "Was it about the nunciature?" and no one seems able to answer the query because knowledge of the subject of the conversation is confined to the two cardinals.

The nunciature is still talked of despite denials respecting it, and reference is made to the good understanding that has for a long time prevailed between the United States and the Vatican. In some circles it is thought that a diplomatic relationship between this government and Rome might be beneficial to both, and it is hinted that many Catholics of influence would be greatly pleased if the President should arrange some such relationship.

It remained for a citizen of St. Louis, Missouri, to remind His Eminence publicly, at the celebration held in His honor in that city, of the nunciature subject, as appears from *The St. Louis Globe-Democrat* of Friday, July 1, 1904, p. 3, first column:

Judge Ryan was the next speaker and he told the story of the struggles of the Catholic Church. He predicted that some day before long the United States would have a representative at Rome and Rome one at the Capital of our Nation.

Non-Catholic American citizens will please not be disturbed by any nunciature suggestions. His Eminence, Cardinal Satolli, came to America simply on a visit which was

CARDINAL SATOLLI
Salutation to the Republic
In the name of Pius X I sa-
lute the great American Repu-
blic and I call on the Catholics
of America to go forward,
in one hand bearing the
book of Christian Truth
and in the other the Con-
stitution of the United States
Satolli

"one purely of love and pleasure," and *profit* "on the side." He did nothing to bring about a fulfillment of the prophecy of the distinguished jurist of Missouri!! Please, sensitive American citizens, do not squeal until you are stuck!! Quiet yourselves with a remembrance of the admiration of His Eminence, and other Princes of the Church, for the Constitution of the United States. Did His Eminence not call upon the Catholics of America to go forward, bearing in one hand the Bible and in the other hand the Constitution of the United States? Of course, it will have to be admitted that His Eminence, (owing, perhaps, to astonishment at American generosity, or bashfulness caused by the accusation of a Pontifical ancestry which was made by a most distinguished American Church dignitary and educator, who was formerly Rector of the American College at Rome), forgot to specify which hand should hold the Constitution—a somewhat perplexing omission, because priests, prelates, Papal Delegates, and even Cardinals, have been known to have three hands, namely, a right-hand, a left-hand and a behind-hand. But a little forgetfulness like this is really unimportant since His Eminence ordered the Constitution to go forward!!!

Thank God! the Constitution will go forward. Long after His Eminence has turned to dust, in the shroud of oblivion, it will be alive, unfettered by any hand of *simulated* friendship, the protector of American liberties, and a beacon light to the world.

The unwisdom of the Vatican's efforts to establish a nunciature at Washington should be learned from the impetus given Apaism by the sending of even a Papal Delegate to America. In this connection I quote the fearless words of Bishop Spalding of Peoria, Illinois:

The Faribault episode, in itself insignificant, became the occasion of sending a papal envoy here, and of establishing a permanent Papal Delegation in Washington, which, from whatever point it be considered, is an affair of grave moment.

From the beginning the American bishops, whenever consulted, strongly opposed the founding of such an institution here.

That the Delegate has been and is a source of strength to the Apaists there can be no doubt. . . . When the organs of public opinion were filled with the sayings and doings of "The American Pope," who though a foreigner, with no intention of becoming a citizen, ignorant alike of our language and our traditions, was supposed to have supreme authority in the Church in America, fresh fuel was thrown upon the fire of bigotry. The fact that his authority is ecclesiastical merely . . . is lost sight of by the multitudes who are persuaded that the Papacy is a political power eager to extend its control wherever opportunity may offer. This feeling, which has existed among us from the beginning, led our first Bishop, Carroll of Baltimore, who was beyond doubt a devoted churchman and a true patriot, to make an official declaration in 1797, on Washington's Birthday, wherein he affirmed that the obedience we owed the Pope is "in things purely spiritual," and such has been our uniform belief and teaching as whoever takes the trouble to read what those who have the best right to speak for us have written on this subject will see.

Our obedience to the Pope is confined to the domain of religious faith, morals and discipline. . . . We have, and none are more thankful for this than the Catholics, a separation of the Church from the State. . . . The Pope has never attempted to interfere in the civil or political affairs of this country, and were he to attempt to do so his action would be resented by the Catholics more quickly than by others. One reason why our representative men have always opposed the appointment of a Papal Delegate for the United States was their unwillingness to give our enemies even a pretext for accusing us, as citizens, of being under foreign influence. The Pope is our religious, not our civil or political, superior. (*North American Review,* September, 1894, p. 278.)

It would be as un-American to permit a nunciature at Washington as to install the Pope in the White House. It cannot be done without violating the Constitution of the United States. The political party that even dares to countenance a nunciature will be swept out of existence.

There will be Apaism in America as long as the Vatican perseveres in Her efforts to establish a nunciature at Washington, and as long as misguided American Catholics favor such an establishment.

I humbly commend to the Vatican these forceful words of Cardinal Manning to Pope Leo XIII.:

Leave dynasties to themselves; do away with concordats; give up the policy of Sixtus V.; abandon all antiquated and contingent forms, and all those historical conditions which have degenerated into mere ornaments or dangerous obstacles. Go forth to meet the people; apply the words of Christ, "I have compassion upon the multitude;" foster and direct the democracy; prepare the Church for the near future; and, instead of having nunciatures, establish more direct relations with the bishops, who are the natural representatives and advisers of the Pope. (W. T. Stead, in American Monthly Review of Reviews, August, 1903, p. 168. See also Purcell's Life of Cardinal Manning, Vol. II., p. 741.)

Blatant Boasting.

Undue efforts are made by Catholic ecclesiastics to impress the public with the power of the Church in America and elsewhere. The daily papers are continually filled with the accounts of the doings and sayings of ecclesiastics at home and abroad. The non-Catholics become irritated by the surfeit, and are led to believe that the daily press is somehow under the thumb of the hierarchy; the result is Apaism.

I am of the profound conviction that this "blatant boasting" is done to deceive the public and to mislead the honest Catholic people, and I insist that there is an imperative need to impress all Catholics who have to do with the public press with a sense of the harm done the Church by not having as one of their precepts, "Thou shalt not lie." The Catholic Church is losing prestige by the blatant and untruthful advertising done in its name in the press. Non-Catholics are not deceived. They understan*l* matters. So much daily and

bold boasting has the deplorable effect of arraying and solidifying them in determined hostility to the Catholic Church. The Catholic people who know the true inwardness of things are disgusted to see daily in the public prints laudatory mention, with photographs, of ecclesiastics whose private lives are horrible blasphemies. The moral and spiritual worth of Catholicism should be depended upon to win prestige with the American people, and not such nefarious advertising.

Here is a sample of blatant boasting which causes intense Apaism:

The Chicago Tribune, May 5, 1903.

QUIGLEY AS AN OPTIMIST.

SEES WONDERFUL GROWTH OF ROMAN CATHOLIC CHURCH.

Standing the Only Man Among 800 Women, the Archbishop Declares He Has Been Deeply Impressed by the Progressive Spirit of the West—Forecasts the Time When the Religion He Represents Will Lead the World.

"Since I have seen the western parochial schools I have come to the conclusion that in fifty years, if things go on as I see they are going on at present, the Catholic Church will actually own the west."

Such was the optimistic declaration of Archbishop Quigley last night before the Children of Mary sodality at the Holy Name parish school, Chicago avenue and Cass street. The occasion was a reception given to the Archbishop by the members of the sodality, and the prelate was the only man in a gathering of 800 women.

"Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The west will dominate the country, and what I have seen of the western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world the Catholic Church will rule the world."

Another aspect of this subject has to do with Catholic parades in which participate regiments of the National Guard,

and Catholic military or semi-military societies. Non-Catholics naturally wonder why the Catholic Church fosters military organizations, and they also question the propriety of any regiment of the National Guard being ordered to grace a purely religious demonstration. They wonder if there is not some far-reaching plan for the aggrandizement of the Catholic Church in this country in the carrying out of which reliance will be placed upon military drill and prestige. The effect of these things is to create Apaism.

Another form of this blatant boasting in the American papers is seen in the accounts which are fed to the public regarding the opposition in France to the Catholic Church. Evidently a deliberate attempt has been and is being made to lead the American people to believe that the Catholic Church is being persecuted without a cause in France, and that the attacks which are being made upon it there are wholly due to the machinations of certain unchristian politicians who happen to be in control of the reins of power. The Religious Teaching Orders in France are lauded to the skies for their wonderful educational work, and bitter criticisms are leveled against the French Government for bringing them under the dominion of French law.

Those who are conversant with the situation know that Catholic school conditions in France agree in more than one particular with the evil conditions which surround the parochial school in America; and they also know that leading French statesmen are fully informed of the moral, pedagogic and patriotic derelictions of the members of the Teaching Orders and of the French clergy; and they also know that those statesmen are thoroughly informed in reference to the intrigues and grafting which are prevalent at the Vatican.

Analyzed truthfully the present conflict between France and the Vatican narrows down to this as its real cause: *French statesmen are sick of Catholic clerical corruption, and they are trying to put an end to it.*

It may interest the public to learn that the Church looks with favor upon the members of the French Religious Teaching Orders finding an asylum in America. Driven out of France by the patriotic sentiment which has become regnant against permitting French youth to receive at the hands of Catholic Religious Teachers an education which at least equals in its evil conditions the parochial school training given to Catholic children in the United States, they can come to America to reinforce the teaching staff of the parochial schools and to work to secure for the parochial school a share of the public moneys. As an American citizen I assert that the hierarchy which favors this importation of Religious Teachers from France thereby commits treason, in the spirit if not in the letter, against America.

France is proudly called by the Church her *eldest* daughter. The vast majority of the millions of French people are Catholics. There must be something radically wrong with their religious guides or they would rise up in rebellion in behalf of the Religious Orders.

Great harm is being done the Catholic Church by a form of *indirect* boasting which is disgusting intelligent Catholics, and it should be discountenanced. I refer to the publicity secured for the attentions of Catholic priests and nuns to murderers who are about to be executed. Priests often urge their services upon condemned men; such ministrations afford matter for publicity by which the public may be led to reason in this way: "The Catholic Church must be the true church or men in such extremity would not turn to it for comfort here and life hereafter." Condemned murderers often become Catholics to secure better jail rations, since their new religious brethren are generally filling the majority of the jail offices; and evidently they think that the Catholic Church may use its political influence to get the Governor of the State to reprieve them. I have no objection to the comforts of our holy religion being freely bestowed upon any sincerely repentant

criminal, no matter what his crime, but they ought to be ministered to these wretched men unostentatiously, and any "grand stand play" should be eliminated. Catholic priests, by the spectacular character of their ministrations to condemned murderers, put a halo of glory upon the brow of crime. Indirectly, if not directly, their ostentatious course causes Apaism.

Blatant boasters delight to herald to the world any courtesy which Church dignitaries may receive from the President of the United States. This in itself may not be reprehensible, but, unfortunately, they generally insinuate that the honor is *a token of respect to the Holy See,* and this course begets Apaism. I quote as follows:

Another indirect testimony of respect to the Holy See is the satisfaction expressed on a recent occasion by General Grover Cleveland, President of the United States, at the elevation to the Sacred College of Cardinal Gibbons, Archbishop of Baltimore. (The Irish Ecclesiastical Record, [Catholic], under episcopal sanction, third series, Vol. VIII., 1887, p. 379.)

In a late issue of *L'Italie* we find the following:

"From an interview accorded by Cardinal Gibbons to a French journalist we extract this beautiful definition of true liberty as it is understood in America. 'Ah if you had in France a country and above all a government similar to ours,' said the Cardinal, 'I would not uphold the maintenance of the Concordat. Yet I am very energetically partisan to the free Church in a free state;—but would you with the concordat abolished have this liberty? Alas, permit me to doubt it. . . .

It does not suffice the Church to be free. She also must have the respect and consideration of those who govern the people; and it is this which we never lack. The American government seems to take special pains to surround the Church with exceptional privileges and seizes all the occasions possible to show us her esteem. Much better; to accentuate this policy, the government places in our schools and orphanages subjects whom it has taken in charge, and for whom it pays a high tuition. You see it not only gives us moral, but on occasions,

financial support. Understand me, sir, that if our Church is so prosperous it is because we have not only liberty, but, above all, universal respect; but in France, the Concordat abolished, you are unhappily certain to have neither the one nor the other." (*The Catholic Citizen,* Nov. 12, 1904, p. 1.)

The Cure for Apaism.

The Catholic laity in America can obliterate every vestige of Apaism by refusing to support the un-American policies of Catholic ecclesiastics. I now present a few facts and suggestions in the hope of assisting them to adopt and to pursue this course.

American ideals were formulated and proclaimed by a non-Catholic constituency. After having been sheltered and encouraged by those ideals, and after having been given equality and opportunity, American Catholics are showing a spirit of ingratitude by adopting and pursuing policies destructive of Americanisms. Catholic people, what do you think of the views urged upon you by prominent clerical and lay Catholics —views which negative popular government, freedom of conscience, a free press, free speech and the public schools; views which strike at the very foundations of our splendid Government; views which antagonize principles which have made the United States synonymous with opportunity for humanity? What think you of less than twelve millions of Catholics being urged to try to override seventy millions of their fellow-citizens? Is it any wonder that you should be regarded with grave suspicion, to say the least, by your fellow-citizens of non-Catholic beliefs?

What is the manifest duty of American Catholics toward their country? I submit it to their good sense that patriotism demands that they *support the ideals* upon which their Government has been founded and built; that they give to them an unqualified devotion; and that they do their utmost to have them realized in the lives of the entire citizenship. The men whose noble words and deeds shed lustre upon the his-

tory of the United States were deeply imbued with the various principles which are called *Americanisms*. They believed in and advocated them all. In fact, they themselves were the product of them. The governmental, social, intellectual, moral and religious ideals which could produce George Washington, Thomas Jefferson, Daniel Webster, Henry Clay, Abraham Lincoln, U. S. Grant, James A. Garfield and William McKinley surely need no other encomium, and they can certainly have none higher. Such ideals have but one question to ask an antagonist, and that is, "Can you produce as good men?" Any *ism* that seeks to supplant or modify these American ideals must wait for a hearing by the American people until it can not only answer that question in the affirmative, but exhibit the men.

Catholics should recognize the religious facts in our national life. While the Republic is not committed to any religion, still the people are not infidels; they believe in God, and this belief is shown to exist by many historical facts—the annual Thanksgiving proclamation, chaplains in the army and navy, chaplains in the various national and state legislative bodies, the cessation of all legislative work on the Lord's Day, the "In God we trust" upon the currency, an oath of office for chief office-holders, an oath for jurors and witnesses in courts of justice, and a Presidential chair which has never yet been occupied by an infidel. I earnestly call attention to the fact that the spirit of religion and morality is abroad in the land. The ideals of our Government are neither pagan nor infidel. The ten commandments are woven into the jurisprudence of the Nation. The sermon on the mount impregnates the ethics of the people. No legislature here could, if it desired, bind the people to pagan or infidel tenets. The press, considered as a whole, is tremendously on the side of righteousness. A nation that pauses five minutes during the funeral of its chief executive, and sings while it weeps "Nearer, my God, to thee," is at heart neither irreligious nor godless.

These facts are full of significance: they show that the public is swayed by the spirit of religion.

We Catholics should not pass harsh judgments upon our fellow-citizens because they happen not to be members of our Faith. We may and should deeply mourn their being outside the pale of the Catholic Church, and earnestly pray for their conversion to our Faith; but we should not forget that with an entire separation of Church and State, and with a multitude of sectarian beliefs, our country has so progressed that it is in the van of the nations of the world. If separation of Church and State, coupled with free schools, freedom of speech and freedom of the press has been so fruitful of national success in the past, why should Catholics doubt that its continuance will fail to produce corresponding if not even greater blessings in the centuries unborn?

In this connection I deem it proper to call the attention of non-Catholics to the groundlessness of their belief in the views of certain priests and prelates who hold that if it were not for the Catholic Church the multitudes of plain Catholic people would become unmanageable, break over all legal and social barriers, and trample under feet, in a reign of riot and bloodshed, the body politic. Humble Catholic people are human; they love their homes; they know the meaning of laughter and tears, of pleasure and pain; they need no one to tell them the definitions of affection and duty. They think, they read, they converse, they observe and they reflect. They are not fools, and they are not savages. The Catholic religion no more keeps them from relapsing into barbarism than it keeps the Catholic capitalists.

Each sect in America should deal solely with the ordinary spiritual interests of its members, and should keep its hands off the political institutions of the land. Let that religious body become dominant which can conquer the first place in our Nation, not by a radical subversion of American ideals, but by the excellence of its manhood and womanhood!

American Catholics should cultivate friendly relations with their fellow countrymen. Let them show the primacy of their Church by the superiority of their individual characters. The divinity of our Church will win America to its fold by a continuing demonstration of its power to produce Christlikeness in the Catholic clergy and laity. Our Church will never win the American people by making war upon any time-honored American ideal; but such an attack will work the destruction of the body that makes it.

American Catholics should oppose any Catholic organization that creates Apaism. Let them learn from what has recently happened in Ireland, where was formed "The Catholic Association," but there the Roman Catholic Archbishop of Dublin, the Most Rev. William J. Walshe, had the courage to condemn the organization, charging that it was doing "grievous harm to Catholic interests and exposing the Catholic religion itself to unmerited obloquy." (See the Literary Digest of February 13, 1904, pp. 229, 230).

Catholic people, take your eyes off church parades and shows and press reports and look for *character*. Is our Church in America uplifting its people? Are its adherents becoming Christlike? A tree may put forth green leaves, it may stand high and be the observed of all the trees of the forest; but at the same time it may have the dry-rot and be perishing inwardly. So, too, there may be much outward show in religion while decay is at the heart. My files are full of newspaper accounts of the doings of priests and prelates, who are pictured in the sacred garments of the holy priesthood, surrounded by vast throngs of the faithful, participating in the dedications of churches, in corner stone layings, and in banquets, parades and other functions, while against these Church dignitaries written charges of immorality are on file at Rome. Catholic people, *this is ecclesiastical dry-rot.*

My dear Catholic people, let us cling to our Church! Let us reverently seek the grace of Her Sacraments! Let us be

obedient to all *spiritual* directions of *lawful* ecclesiastical authority! Let us enrich our minds and cultivate our hearts! Let us live in charity with our fellow-citizens of varying creeds! Let us strive to win non-Catholics to Catholicism by the purity of our lives, by our highmindedness, by the genuineness of our patriotism, and by the nobility of our deeds! Let us not antagonize our fellow-citizens by championing policies which do violence to the lessons of American history and which tend to subvert our Government! Let us determine to be twentieth century Catholics and to be free from the shackles of medievalism. Bishop Spalding of Peoria, Illinois, sounded the proper key-note in these trenchant words:

> The attempt to commit the Catholics of the nineteenth century here in America to all the deeds and utterances of those in the Middle Ages is futile. We do not hold that the Popes have never been in the wrong; nor are we bound, to quote Cardinal Newman, "to defend the policy or the acts of particular Popes, whether before or after the great revolt from their authority in the sixteenth century." If the public law of Europe, in the eleventh and twelfth centuries permitted them to declare forfeit the authority of tyrannical princes and emperors, it does not follow that they are permitted to do so now. We are Catholics, but we are also men, and though the essential tenets of the faith are immutable we ourselves change with a changing world. We accept with frank sincerity, with cheerful acquiescence, the principles involved in the rule of the people, by the people and for the people, and are content to abide the issue. (*North American Review,* September, 1904, p. 278.)

Let us tenaciously hold to the spiritual teachings of our Holy Religion: but let us no less tenaciously hold to fundamental Americanisms.

CHAPTER XI.

THE EMANCIPATION OF THE CATHOLIC LAITY.

The Laity Must Control Temporalities.

For the Sake of Education.

There is but one thing which can regenerate the parochial school, and that is the placing of its management *wholly* in the hands of the *laity*. Till that is done the parochial school will continue to be a curse to the Church and a menace to the Nation.

Catholic ecclesiastics will bitterly combat any effort to take the parochial schools from their charge and put them under the control of the laity. The reason may be found in the words of Jesus Christ, who said:

> For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God. (St. John chap. III, vs. 20, 21.)

What would the laity do if they controlled the parochial school? They would handle all its funds; they would let all contracts for the erection of school buildings, and report to the parish the *exact* receipts and disbursements. They would insist that the parochial school *principal* be a man of unblemished character and first-class pedagogic ability and training. If the pastor did not fulfill these requirements they would insist upon having some one, either clerical or lay, who could. They would not permit the parochial school principal to turn the school into an agency for personal gain.

The laity would require that parochial school teachers be second to none in ability, and if the members of the sisterhoods could not meet the standard they would be put out and others secured, even if purely secular teachers had to be engaged.

The laity would not permit the abuse and demoralization of the parochial school children.

The laity would require that a proper equilibrium be maintained between *religious* and *secular* instruction.

Lay officials would be responsible to their respective parishes, and would be open to suggestions for the good of the parochial school.

In short, the laity would put an end to graft, and inaugurate a reign of genuine education.

When the laity had done its work they would discover that if their priests were men of God the public school is amply sufficient for the proper education of the Catholic youth, and they would abandon the parochial school.

The Catholic parochial school should never have been started. It will go out of existence when the Catholic laity are emancipated, if it is not annihilated sooner by the overwhelming power of the non-Catholic majority of our population.

For the Sake of Religion.

There never will be a body of conscientious, devoted, purehearted, unselfish and spiritually-minded priests in the Catholic Church in America until the Catholic laity are emancipated. When laymen control Church temporalities men will not *seek* the holy priesthood for the graft in it; they will enter it in obedience to the voice of God. Then there will be priests of the character St. Paul had in mind when he wrote, " Neither doth any man take the honour to himself, but he that is called by God, as Aaron was." (Hebrews, chap. V., v. 4.) Then aspirants to the priesthood will be mindful of these words of Jesus Christ, " You have not chosen me: but I have chosen you;

and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain." (St. John, chap. XV., v. 16.)

The laity furnish the money and they are entitled to know what disposition is made of it. Unbridled control of the revenues of a parish places a great temptation in the way of even a decent rector, and if he is a degenerate it simply gives him unbounded means for rascality.

In this connection I quote from a work of The Very Rev. James Keatinge, Canon and Administrator of St. George's Cathedral, Southwark, England, and Diocesan Inspector of Schools:

One of the first difficulties that will beset a man after his ordination is money, and usually his *first failure* consists in the *improper* use he makes of it. (The Priest, His Character and Work, p. 110.)

Canon Keatinge in this able work considers at length the priest's attitude towards money, and, among other things, says:

The three dangers that I have called the wine problem, the woman problem, and the money problem, attack priests in varying degrees. Speaking generally, and with large limitations, I am inclined to say that the men that are not merely attacked but wrecked by wine or women are the weaklings of Christ's priests; the men that money wrecks are the strong men, the men of grit and derring-do on whom the Bishop has a legitimate right to count for good yeoman service in the Church's cause. (The Priest, His Character and Work, p. 112.)

There are rectors in America who deliberately keep their parishes in debt so as to have an excuse for incessantly demanding money from the people, and they never account for the money which they get; and when they die they leave comfortable estates to relatives and favorites, and heavily encumbered parishes to deluded parishioners. Their estates often become the subject of bitter litigation and scandal.

The rectors of parishes exercise tyrannical powers over their parishioners. The laity are given no voice in the parish management. They dare not ask a question in reference to the expenditure of money which was given to their pastor for parish requirements. If they grow inquisitive and offend their rector, woe is theirs when they want the rites of the Church. Their rector controls spiritual consolations. To unquestioningly pay money to their priests is the chief privilege of the Catholic laity. This is antagonistic to the genius of the American democracy, on whose corner stone is emblazoned, "Taxation without representation is tyranny."

If political representation is necessary for the taxation of Catholic citizens for the support of the State, why should not ecclesiastical representation be a prerequisite for the taxation of Catholic laymen for the support of the Church?

Think of it, Catholic laymen, you have no voice even as to the secular studies of your children in the parochial school. Why are you denied any voice in the control of your parish? It is because ecclesiastics know that such a concession would put an end to their grafting and immorality. Laymen, why do you not think? Laymen, why do you not act?

The Catholic people are not stingy. They give at the cost of great self-denial. They give far more than enough to decently maintain and to properly extend the work of their Church. They, in fact, give altogether too much. They are laden with burdens which they should not bear. If their contributions were honestly and economically used the demands for money would be greatly lessened. If the laity were in control of the parish temporalities there would be a painstaking supervision of them; the collections would harmonize with the parish needs; there would be an honest spending; there would be a full accounting; and the hard earned money of the good Catholic people would not go to the enrichment of gamblers and harlots. Not only would the financial abuses be rectified

but the laity would be raised from religious serfdom to ecclesiastical freedom.

What need has a Catholic priest for more than food, raiment, shelter and a trifle for incidentals? Without a wife to care for and without children to rear and educate and start in life, why should a priest have the income of a *wealthy* Catholic layman who bears all of these responsibilities? Why should a wifeless and childless pastor, who often is traveling a large part of the year for his *"health,"* receive annually many times more money than an honest Catholic layman who has to coin the hard work of his hands into a livelihood for his wife, for his children and for himself, and in addition has to support the Church?

Laymen, why do you not think? I know what I am talking about, and when I tell you that priests as business men are thoroughly incompetent I am only telling you the absolute truth. Stop for a moment to consider! Do you realize the magnitude of the business interests involved in parishes and in dioceses and archdioceses? Think of the buildings that are erected, the contracts let, etc., etc. The handling of money is secular business. Now, Catholic business men, would you trust your business to employees who never had any business training? Would you permit your books to be kept by individuals who know nothing about bookkeeping? What would you think of a proposition to entrust your business to men who are untrained and who are fond of wine, women and gambling, and who would never permit you to look over their work? This is not an extravagant illustration, for it is *your money* that the priests handle by virtue of their relation to ecclesiastical affairs. Think of the prominent Catholic business men of America whose enterprises engage millions of capital and employ thousands of workmen! think how thoroughly they have been trained in business matters and what thorough training they demand in their employees! Is it not strange that these prominent Catholic laymen, who love their Church and with

lavish liberality respond to calls for money in its behalf, should be denied all voice in the handling of the cash they contribute? Secular business of lay Catholics requires trained business men, and none other are hired: the secular business of the Church, which is at least just as important as the secular affairs of any commercial institution, is wholly entrusted to ecclesiastics who are untrained in business, and the trained Catholic business men are entirely ignored.

I do not exaggerate clerical ignorance of secular business. Some of the most pious and zealous dignitaries of the Catholic Church have lamented and sought to remedy it. When the active life of the great Bishop Ullathorne, of England, came to an end by retirement in 1888 his clergy gave him a farewell address, and in telling of the reply of His Grace, The Very Rev. Canon Keatinge says:

What think you, in replying to this, did he take for his parting counsel, looking back on his reign of two-and-forty-years? What would help them most, these men whom he had begotten in Christ Jesus and was now handing over to another? He had written on the endowments of man, on humility; he had discoursed learnedly on patience; he had told the stirring history of the days of "Papal aggression" and his own share in the creation of the new hierarchy, and now what should his parting instruction be, knowing that they should hear his voice no more? Taking the words of a great saint, his last message to the clergy of Birmingham was: "If the temporalities go wrong, the spiritualities are sure to get into disorder." (The Priest, His Character and Work, by James Keatinge, Canon, etc., pp. 112, 113.)

The Catholic Church in America has had a most loyal support from its female members—particularly from those who "work out," and from those who earn their livelihoods in other honest occupations. These honest, hard-working, frugal, pious and faithful women have given millions of dollars to priests and prelates. Many of the splendid church edifices in the large cities could not have been built

without the financial offerings of these noble Catholic women, who gave their weekly earnings month in and month out, year in and year out, denying themselves necessaries. But how are these women regarded and designated by priests and prelates? I have heard Catholic ecclesiastics call them "good milkers." I resent this contemptible designation. I think that a faithful Catholic girl, who earns an honest living, is entitled to as much respect as the richest woman in the Nation.

Catholic women, why do you not think? Why should there be such a constant cry for money by priests who were wedded to poverty and chastity by the holy vows of their ordination?

Let us consider some of the evils resulting from unrestrained priestly control of parish temporalities. If a priest becomes lax in his religious life he is subject to a fearful temptation to plunge headlong into sin by the ease with which he can secure all the money he wants for the gratification of his lusts. He is his own solicitor, collector, bookkeeper and cashier! He audits his own accounts. He is responsible to himself alone. The people pay—he spends. They are never honestly told what becomes of their contributions, and they dare not ask. Debts, often stupendous, are incurred without their being in the slightest degree consulted; nevertheless, they must provide the money. "Give me money! Money! Money!" is the most frequent prayer of the sordid Catholic pastor. He gets the money. Who finally gets it? The Pope? No! The Archbishop or Bishop? Well, not if the pastor can help it. The parish? As little as possible. Schools, colleges, universities, hospitals and asylums? They do not. God Almighty? No, but generally the Devil through Bacchus, Venus and gambling.

A supreme need of the Catholic Church is the emancipation of its laity from ecclesiastical bondage. The emancipation of the Catholic laymen means purification, inspiration and expansion for the Church.

A Bishop or an Archbishop, by virtue of his temporal and spiritual powers, can oppress the clergy under him at will, unless they have wealth or a knowledge of his former misconduct. He reduces them to a state of abject sycophancy. Independence of thought and action are killed before they are born. He can fearlessly treat the laity with superlative contempt. He can limit the laymen to the enjoyment of but one course, namely, "Pay up and shut up!"

But, generally speaking, a sad effect of his monetary power is seen in spiritual things. The control of immense wealth and the wielding of gigantic power lead necessarily to worldliness. No individual, priest or layman, can be a multimillionaire and escape the dangers of wealth. Great wealth begets a great desire for greater wealth. There is produced a hungering and a thirsting, not for righteousness, but for filthy lucre. Almighty dollars take precedence over immortal souls. Politics are played, private speculations are prosecuted, and insistent demands are made upon the faithful for larger and larger contributions for the work of religion(?). Outwardly there will be the form of godliness; but inwardly there will be selfishness, greed, lust and impiety. Ostentation will not be absent. A social state will be sought which is more becoming to an earthly monarch than to a lineal descendant of St. Peter the fisherman. Nothing less will satisfy than palatial summer and winter residences, sumptuous furnishings, a luxuriant table and royal raiment. Jesus, Mary and Joseph and the Apostles lived in simplicity and penury. American Catholic bishops live in ostentation and in wealth. Truly the servant is greater than his Lord. Clerical luxury was condemned by the Apostles, the Saints and the heroes of the Church. Ecclesiastical extravagance, pomp and splendor never had their genesis at the cross of Christ. They are the concomitants of worldliness. They originate in selfishness and are fostered by unrestrained monetary power. They bear the image and superscription of the Devil and not of God.

The possession of great wealth and the enjoyment of princely livings by prelates have a most evil influence upon all the subordinate clergy. The priests envy the power and the luxury of their superiors; they become infected with love of money, they seek it persistently and they spend it prodigally. A clergy is bred which is sordid in desire, tyrannical in rule, selfish in aim, extravagant in taste, worldly in life and infidel at heart. To place priests in humiliating dependence upon their Bishop for the tenure of their respective parishes makes them, of necessity, his sycophants and subservient agents.

The lines of Butler seem very appropriate in this connection:

"Authority intoxicates,
And makes mere sots of magistrates;
The fumes of it invade the brain,
And make men giddy, proud and vain;
By this the fool commands the wise,
The noble with the base complies,
The sot assumes the rule of wit,
And cowards make the brave submit."

If Rome should forthwith take out of the hands of Bishops or Archbishops all Church properties, such action would only be putting into effect one of Her rules for "The absolute ownership of church property by the civil title being in the person of the bishop alone, is contrary to the spirit and the laws of the Church." (Baart's Legal Formulary, p. 69). To make a Bishop a "corporation sole" does not meet the requirements of the Church. Corporations for profit have their boards of directors; sects in America have their boards of trustees: Why should not the temporalities of a diocese or an archdiocese be in the control of a similar legal body? Divested of property responsibilities the Bishops and Archbishops would be eliminated from the political arena; their worldliness would be curbed; their greed for gold stifled; and the spiritual interests of their people would be their only

care. Who can measure the resultant influence for good upon the priests under them?

The holding of all the property of the Church in a Diocese or Archdiocese, by "a corporation sole" who is a Bishop or an Archbishop is indicative of a possible deception of the public or a wrong to the individual parishes. What if there should be a maladministration of some financial character by the "corporation sole," involving such corporation in great monetary losses—would the creditors be able to levy upon the various parish properties to satisfy their legal claims? If they attempted to do so would they not be met with the objection that the parish properties vested in said "corporation sole" *as trustee* for the individual parishes, and that in consequence they could not be levied upon to meet the claims against the said "corporation sole?" If a Catholic Bishop as "corporation sole" is trustee for the *individual* diocesan parishes, is it right to use *that trusteeship* as a basis for the extension to it of unlimited credit? If said corporation is a trustee for the various parishes *collectively,* is it right to place all the property in the diocese in jeopardy by a not impossible maladministration, through accident or wickedness or sickness, of the affairs of such corporation? If a Catholic Bishop as "corporation sole" is not a trustee for the various *individual* parishes in his diocese, then the said parishes are without any identity in the eyes of the civil law, and the good people of those parishes, who contribute prodigally of their hard earned money, might see the fruits of their sacrifices used to satisfy debts in the incurring of which they had no possible interest. The career of Archbishop Purcell of Cincinnati, Ohio, is full of lessons for the Catholic people respecting ecclesiastics holding the title of Church property.

Laymen were formerly Trustees.

Catholic laymen formerly served as parish trustees, and I now quote from the work of Rev. P. A. Baart, a Roman

Catholic canonist and the irremovable rector of St. Mary's Church, Marshall, Michigan, entitled, "Tenure of Catholic Church Property in the United States of America," in which he says:

(Section) 28. On June 9, 1784, the Catholic Church in the United States was organized as a distinct body by decree of the S. Propaganda and Very Rev. Dr. John Carroll was appointed Prefect Apostolic. In his report to the Propaganda dated Feb. 27, 1785, Very Rev. Dr. John Carroll says: "Priests here are maintained chiefly from the proceeds of the (Jesuit) estates; elsewhere by the liberality of Catholics. There is properly no ecclesiastical property here; for the property by which the priests are supported, is held in the names of individuals and transferred by will to devisees. This course was rendered necessary when the Catholic religion was cramped here by laws, and no remedy has yet been found for this difficulty, although we made an earnest effort last year."

(Section) 32. Soon after the revolution of 1776 another method was introduced and prevailed quite extensively. The congregations, as such, petitioned the legislature of the State for recognition each as a body corporate. This was done not against the constituted Church authority but with its knowledge, sanction and advice. "The Venerable Archbishop Carroll, who himself took part in the revolution by which American independence was won," so writes Archbishop Hughes, "wished to assimilate as far as possible, the outward administration of Catholic Church property in a way that would harmonize with the democratic principles on which the new government was founded. With this view he authorized and instituted the system of lay trustees in Catholic congregations. Regarded *a priori* no system could appear less objectionable or more likely both to secure advantages to those congregations, and at the same time to recommend the Catholic religion to the liberal consideration of the Protestant sentiment of the country. It would, he thought, relieve the priest from the necessity and painfulness of having to appeal from the altar on questions connected with money, touching either the means of his own support, repairs of the church or other measures essential to the welfare of his congregation. It would at

the same time secure the property by the protection of law for the perpetual uses for which it had been set apart and consecrated. It would be a bond of union between the priest and the people."

(Section) 33. But proper care was not manifested in the articles of incorporation, nor were any definite rules adopted in the beginning to prevent infraction of ecclesiastical discipline. Hence in some places occurred lamentable scandals and such rebellion against episcopal authority as drew down excommunication. It is a notorious fact, however, that much of this trouble was caused by the absence of proper law, by the selfish interference and advice of clergymen, by the countenance, at least indirect, of some foreign bishops.

(Section) 45. In 1822, on August 22, Pope Pius VII issued a brief, "*Non sine magno,*" addressed to Archbishop Marechal, his suffragans, all boards of trustees and the faithful in general, in which he condemned Father Hogan and criticised the pretensions of some trustees. The Pope says: "There is another circumstance which affords continual cause of discord and contention, not only in Philadelphia, but also in many other places in the United States of America; the immoderate and unlimited right, which trustees or the administrators of the temporal properties of the churches assume, independently of the diocesan bishops. Indeed, unless this be circumscribed by certain regulations, it may prove a perpetual source of abuses and dissensions. Trustees then ought to bear in mind that the properties which have been consecrated to divine worship for the support of the Church and the maintenance of its ministers, fall under the power of the Church; and since the bishops, by divine appointment, preside over their respective churches, they cannot by any means be excluded from the care, superintendence and administration of these properties. Whence the holy Council of Trent, sess. 29, cap. 9, de Ref., after having established that the administrators of the edifice of every church, even of a cathedral, and of all pious institutions, were bound every year to render to the ordinary (the bishop) an account of their administration, expressly ordered that although, according to the particular usages of some countries, the account of the administration was to be rendered to other persons appointed for that purpose, nevertheless the ordinary must be called in together with them. If

the trustees, in conformity to this decree were to administer the temporalities of the church in union of mind and heart with the bishop, everything would be performed peaceably and according to order.

But that trustees and laymen should arrogate to themselves the right, as has sometimes happened in these countries, of establishing for pastors, priests destitute of legal faculties and even not unfrequently bound by censures—as it appears was lately the case with regard to Hogan—and also of removing them at their pleasure, and of bestowing the revenues upon whom they please, is a practice new and unheard of in the Church. And if these things have been performed in the manner in which it has been announced to us how could so great a subversion of laws, not only ecclesiastical, but divine also, be borne with? For in that case the Church would be governed, not by bishops, but by laymen; the shepherd would be made subject to the flock, and laymen would usurp that power which was given by Almighty God to bishops. But those who are desirous of remaining in the bosom of their mother, the Holy Catholic Church, and of providing for their eternal salvation, are bound religiously to observe the laws of the universal Church; and as the civil authorities must be obeyed in those things which are temporal, so also in those which are spiritual must the faithful comply with the laws of the Church, not confounding the spiritual with the temporal. In order then to avoid the dissensions and disturbances which frequently arise from the unbounded power of trustees, we have provided, venerable brothers, that certain regulations and instructions concerning the choice and direction of trustees should be transmitted to you, to which, we are confident, the trustees will thoroughly conform themselves. If these be observed, all things, we trust, will be settled rightly, and peace and tranquillity will again flourish in these regions."

(Section) 46. The Holy See with its usual prudence did not condemn the trustee system as such, but it reprobated the immoderate claims of the trustees in temporal affairs of the Church independent of the bishop. It also denied any power in them to appoint or remove priests. To limit the unbounded power claimed by some trustees, the Holy See drew up and forwarded certain regulations concerning the choice and direction of trustees, which if followed, all things would

be settled rightly and peace would reign in the Church of the United States. Instead of a condemnation this is rather an approval of the trustee system when modified and continued under regulations given by Rome. The Holy See and later the Baltimore councils require, 1, That no one be chosen a trustee who either at the time of election or just before is a member of a secret society or has not made his Easter duty. 2, The trustees must well understand that it is entirely wrong for them either to transfer to their own use on any pretext even the smallest part of the goods of the Church, or to transfer them to others except with permission of the bishop and with observance of the apostolic constitutions on the alienation of Church goods. 3, Excepting the ordinary expenses, the trustees are not allowed to spend money, over three hundred dollars unless the bishop consents in writing. 4, The trustees must know that the bishop has the right of nominating and creating the pastor of the church and of keeping him in office or not. Likewise it is the right of the bishop alone to assign a certain sum of money to pastors for their support; and it is not allowed the trustees to retain, decrease or increase such stipend. 5, It is the right of the pastor to designate the organist, singers, sacristan, sexton or janitor, school teacher where there is a school, and others who are to serve the altar or the Church. 6, Let not the trustees, without consulting the pastor, make any regulation or rule for the parishioners. If, however, any disagreement should occur between the pastor and trustees when considering what ought to be done and they cannot themselves settle the matter, the bishop will settle the controversy, to whose judgment and decision all will render obedience.

(Section) 71. To crush out the uncatholic spirit of trustees Bishop England drew up "The Constitution of the Roman Catholic churches of the States of North Carolina, South Carolina and Georgia, which are comprised in the diocese of Charleston and province of Baltimore, U. S. A." The object was "to lay down the general principles of the law of the Catholic Church and to show their special bearing in the most usual cases; and then upon the mode of raising, vesting and managing Church property." The constitution began by a statement of Catholic doctrine. It recognized the bishop, his authority to make parishes or districts and to appoint pastors; also the authority of the vicar general during his ab-

sence or a vacancy in the see. The faithful disavowed any right or claim in the laity to subject the ministry of the Church to their control or to interfere in the regulation of its sacred duty. The constitution acknowledged that the power was in the bishop of appointing clergymen to the different districts and of suspending them and that no priest was to be recognized as such whose powers were recalled. "The churches, cemeteries, lands, houses, funds or other property belonging to any particular district shall be made the property of the vestry of that district in trust for the same." No vestry was to have power to sell, encumber, build or rebuild any church without the consent of the bishop, nor could Church rates or burial fees be fixed except with similar approval. Money was to be raised specifically for the support of priests in parochial districts and to be paid to them. Every member was to pay fifty cents quarterly for the general fund of the diocese, which was for the erection and maintenance of the cathedral, the education of candidates for the priesthood, the support of missionaries and churches in poor portions of the diocese, the creation of a fund for infirm priests and for diocesan institutions. Diocesan property was to be held by "The General Trustees of the Roman Catholic Church of the Diocese of Charleston," the board consisting of the bishop, the vicar general, with five priests and twelve laymen to be chosen by the laymen at the annual convention. There was to be an annual convention of the bishop and clergy, with lay delegates from the parish districts chosen by the respective vestries; but the powers of the annual convention were strictly limited to matters regarding the general fund and its expenditures. Members lost their right by defection from the doctrine or opposition to the discipline of the Church, by encouraging any unauthorized clergyman, by being canonically censured or by refusing to pay regular contributions.

(Section) 74. In the First Provincial Council of Baltimore, held in 1829, the bishops in decree five say: "Since lay trustees have too often abused the power given them by the civil law to the great detriment of religion and not without scandal to the faithful, we very greatly desire that in the future no church shall be built or consecrated, unless it shall have been assigned by written instrument to the bishop in whose diocese it is to be built, wherever this can be done; the

privileges of regulars being observed according to the decrees and constitutions of the Roman Pontiffs. However, by this decree we do not desire to interfere with the method which the bishop of Charleston now follows in his diocese."

This decree practically introduced a new method of holding parish property, for up to this time most churches had been held either by trustees or by the priest in charge, only a few being in the individual name of the bishop.

(Section) 76. The bishops soon went further and in diocesan statutes prohibited any priest from holding parish property in his own name. All was to be put in the name of the bishop. Regulations to this effect are found in all diocesan synods held between the years 1840 and 1860, which continue still in force. This was in consequence of a decree of the Fourth Provincial Council of Baltimore, then including all bishops of the United States. The council warns all bishops to attend to the security of Church property and to seek the protection of civil laws for incorporation where possible, always saving the rights of the bishops. If such corporation cannot be obtained then the bishops are carefully to provide by will that Church property may be protected from alienation. The bishops further are warned not to allow priests to retain in their own name any property given by the faithful for public church purposes and confided to them.

(Section) 77. Thus we have the pendulum swinging to the other extreme. At the beginning of the century most of Church property was held by lay trustees; in fifty years there was scarcely any which was not in the name of the bishops.

Why did laymen cease to be parish trustees? The foregoing quotation says in effect that it was because they abused the trust. I assert that it was because Church dignitaries saw that a continuance of lay trustees meant the ousting of drunken, grafting and immoral priests and prelates.

To take away from the people the control of Church temporalities and to place it in the arbitrary disposition of irresponsible ecclesiastics, means the effectual overthrow of the first principles of religious liberty, and it is the favorite expedient of all ecclesiastical despotisms.

Laymen, is it not high time for you to think? Is it not high time for you to act?

An Impending Explosion.

Some day, if conditions are not changed, the great body of the Catholic people will discover that unrestricted priestly control of parish moneys leads pastors to luxury, wine and women, and then there will be an explosion which will jar the world.

Catholics Should Study the Catholic Bible, Particularly the Four Gospels and the Acts of the Apostles.

I earnestly urge the Catholic people to become devout students of the Catholic Bible. In this connection I quote the following weighty words from the Encyclical of Leo XIII., entitled "The Study of Holy Scriptures," dated November 18, 1893:

Among the reasons for which the Holy Scripture is so worthy of commendation—in addition to its own excellence and to the homage which we owe to God's Word—the chief of all is, the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost himself, who says: *All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work.* . . . Nowhere is there anything more full or more express on the subject of the Savior of the world than is to be found in the whole range of the Bible. As St. Jerome says, *to be ignorant of the Scripture is not to know Christ.* In its pages His Image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God. And as to the Church, her institutions, her nature, her office and her gifts, we find in the Holy Scripture so many references and so many ready and convincing arguments that, as St. Jerome again most truly says, "A man who is well grounded in the testimonies of the Scripture is the bulwark of the church." (The Great Encyclical Letters of Leo XIII., pp. 273, 274.)

Every Catholic should own and study a Catholic Bible. It is a sad reflection upon our love for the Holy Scriptures that Protestants set so much in store by having a Bible and Catholics so little, especially when the latter have the Scriptures printed under the authority of the Holy See.

The Catholic Bible contains in the *four Gospels* the record of *the very words and deeds* of our Lord and His blessed Mother and foster father. It contains the *Acts of the Apostles,* and in them is to be found what our Holy Church was and did during her *earliest years.* Few Catholics can afford to buy the historical works of Dr. Pastor and Dr. Alzog, but they can all afford to buy a Catholic Bible, and thus have the Church history which it contains.

It is highly instructive to compare the Church in that far away period with the Church of to-day. Such a comparison leads the devout reader to a profound appreciation of the pure, unselfish and heroic lives of the members of the first Hierarchy. Those holy men passed their days in arduous service. They endured cheerfully the most cruel persecutions. They did not live in palaces, they did not wear purple and jewels, and they did not fare royally every day. They were poor, they were chaste, and they were obedient to every duty. I often wonder what the sensations of those holy men would be if they could see the Church and its priesthood to-day!

Catholics who habitually neglect to read the Catholic Bible show thereby a lack of appreciation of the gracious forethought of Holy Mother Church in having an authentic translation printed for circulation among the people, and they show woeful ingratitude to Almighty God for inspiring such a wonderful volume.

Let the Catholic people become thoroughly familiar with the Catholic Bible, *particularly with the four Gospels and the Acts of the Apostles.* Such familiarity will open their eyes to what God expects priests and prelates to be, and it will inspire them to demand that the shepherds of the flock shall

show in daily life an honest effort to live as becometh priests of God.

A study of the Catholic Bible will keep the Catholic people from being deceived by shows, and ceremonials, and street parades, and gorgeous vestments, and columns of ecclesiastical news in the daily papers. These things may be the froth on very muddy water. Catholic people, look for Christlikeness in your priests. Are they like the Savior in their daily conduct? Did Christ ever get drunk? Did Christ ever indulge in familiarities with women? Did Christ ever do any grafting? Read your Catholic Bible and you will fail to find a single instance where Christ asked the people for money. I know it is a fact, and it grieves me, that you hear from your altars far more about money than you do about God.

The Laity Should Scrutinize the Confessional.

During the Chicago controversy it appeared by sworn affidavits that impure Chicago priests were making unholy appointments in the confessional with female penitents.

Catholic parents, consider the demoralization which can be, and which I know is, wrought by wicked priests in the confessional. Your children at a tender age go to Confession in obedience to the commands of our holy religion. A priest helps a penitent to make a thorough confession, and this he does by asking questions, and the questions may relate to various phases of sexual matters. If the priest is pure, he will go no farther than he conscientiously feels is necessary. But an impure priest has a peculiarly agreeable opportunity in the confessional to satisfy his depraved instincts. Your beautiful girl, with her heart pure and her mind uncontaminated by sexual thoughts, dutifully goes to confession, and the impure priest artfully leads her from one suggestive idea to another, until her modesty is shocked and her mind filled with unholy ideas. Catholic women, of deep faith and unimpeachable character, have sadly told me that vicious confessors put

unholy ideas into their minds in the confessional in their girlhood, of which, they were confident, they would otherwise have remained in ignorance. Now, what are the arts of the seductionist according to the common knowledge of mankind? Is it not current that that monster undermines innocence by delicate and carefully measured attacks, so that each successive shock to virtue shall not be too great, and that there may be a progressive familiarity by his victim with impurity? Does he not act on the philosophy indicated in this well-known stanza of Alexander Pope?

> Vice is a monster of so frightful mien,
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

Lecherous priests take delight in blunting the modesty of innocent girls in the confessional, and in the company of their boon companions they revel in recitations of their salacious experiences in the Sacred Tribunal of Penance.

Catholic parents, notice this: a wicked priest takes very much more time to hear the confession of a female than he requires to hear that of a male. Why is this? I say that *lust* is the sole explanation.

What is the personal appearance of many Catholic priests and prelates? I submit that it is that of a drunkard or a glutton or a debauchee. Catholic people, look at the faces and forms of the priests and prelates whom you know and of those whom you meet on the streets, do not the majority of them indicate profligacy? Many ecclesiastics did not have such dissipated faces and forms when they were ordained: what has made the change for the worse, the service of God or the service of the Devil? Catholic parents permit their daughters to go to confession to priests whose personal appearance of debauchery is so pronounced that if those priests were men of any other calling or profession those same parents would shudder with horror at the mere suggestion of

their daughters forming their acquaintance. My dear Catholic parents, a clerical debauchee of the confessional is infinitely more dangerous to your daughter than a common debauchee of the street.

Scores of Catholic fathers have told me within the past few years that they were afraid to permit their children (particularly their daughters) to go to confession as they felt that they ran a great hazard of being ruined. The truth compels me to say that their fears are well founded. To send a pure young girl to confession to an impure priest is worse than exposing her to the smallpox. She might not catch the smallpox, and if she did the modern treatment would probably keep her face from being pitted. But if she goes to confession to an impure, lustful priest it will take a *miracle* to keep her soul from being stained.

Punishment of Drunken and Immoral Priests.

In view of the scandals given the faithful by drunken, grafting and immoral priests, I urge the necessity of dealing rigorously with such offenders.

The time has passed away in America for looking upon a priestly grafter with leniency—he should be spurned.

A clerical drunkard is a living libel upon the honest temperance sentiment of the American Catholic Church, and in justice to the noble temperance societies of the Church, which are striving to save Catholic youth from the drink demon, drunkenness in the priesthood should be regarded and punished as a grave offense.

A priest, who has been guilty of immorality, should be visited with the severest punishment, a part of which should be a life-long banishment from the schools, the confessional and the public ministry of the Church.

In this connection I quote the words of the Angelic Doctor, St. Thomas Aquinas:

It is better for the body that the cancer should be removed by the surgeon's knife. It is better for the wheat, that it

should be winnowed, and so be separated from the chaff. A corporate body—whether religious, social, or political—gains by the expulsion, even though forcible, of those of its members who are working against its best and highest interests. Treason is always a crime. Traitors can claim no quarter. Men who profess a religious life, and wear the livery of a religious order; and yet, under the cloak of religion, are living a life of scandal, diametrically opposed to their calling and profession, are traitors. They are siding actively and aggressively with the enemy. They fall under the penalty due to treason. (An Apology for the Religious Orders by St. Thomas Aquinas, pp. 8, 9.)

The purging of its priesthood of drunken, grafting and immoral priests is the greatest blessing that could come to the Catholic Church in America. Such purification holds unlimited possibilities for good.

The toleration of corrupt priests and prelates by the Church breeds a generation which is Catholic in name but atheistic at heart. Catholic young people have imbibed the spirit of America, and they observe, read and think. The ministrations of wicked priests undermine their belief in the divinity of their Church, and they lose the faith. Priestly rottenness, unblushingly flaunting itself, shielded and condoned by ecclesiastical superiors, turns religion into a farce. It leads the young people to regard the Church as a baptized paganism. Clerical immorality destroys belief in sacramental grace.

If our Holy Mother Church really hopes to bring all the people of this earth into her fold, she must pursue a course which will convince humanity that in her tiara sparkle untarnished the jewels of purity, truth and justice. Protestantism will never be converted to Catholicism by a course of ecclesiastical conduct which punishes virtue and rewards vice. It will never knowingly receive the Holy Sacraments from the hands of drunken, grafting or lecherous priests.

The Protestant sects in America *enforce* a higher standard of ministerial daily life than the Roman Catholic officials.

It is a hopeless task to attempt to convert Protestants while such a deplorable disciplinary contrast exists. *Catholic priests should be the purest body of ministers on earth, in thought, word and deed.*

The canons of the Catholic Church provide for the rigorous punishment of sinning priests and prelates.

The Council of Trent, (Session 25, Chapter XIV., de Reformatione), prescribed "The method of procedure in cases of priests and prelates who keep concubines;" and also decreed, (Session 25, Chapter XV., de Reformatione), that "The illegitmate children of clerics (priests and prelates) are to be shut out from certain benefices."

Catholic Canons prescribe that it is the bounden duty of a Bishop to degrade any priest of his diocese, and to forbid any exercise by him of his clerical faculties, who is guilty of *solicitation,* with either a male or female, directly or indirectly, in connection with the Sacrament of Penance—Confession; and, in addition, in countries which are strictly Catholic, to have the offender thrown into prison for the remainder of his life.

Bishops are bound in conscience to protect, by every means in their power, the faithful, and to safeguard the Sacraments from profanation by clerics who have been guilty of solicitation, directly or indirectly, in connection with *Confession.*

If a priest is guilty of the sin of unchastity with a male or female, either by word or act, and afterwards *absolves,* or *pretends to absolve,* his accomplice, he is *ipso facto* excommunicated, and such excommunication can only be removed by the Pope or by some ecclesiastic who is specially empowered by Him.

Why should it be thought a thing incredible that priests and prelates in this day prove faithless to their vows? The human heart is the same now as it was when Judas betrayed our Lord, and Catholic people should not ignore this fact. Human passions are not reformed by the mere flight of time.

If it were possible for priests, prelates and cardinals to be guilty of grafting and lewdness in the fifteenth century, it is possible for them to be similarly at fault in the twentieth century. By obstinately refusing to believe that priests, prelates and cardinals commit sin the Catholic people of to-day are making it easy for clerical wolves in sheep's clothing to give free rein to their base passions. If the Catholic people will discard their unfounded belief in the impeccability of ecclesiastics and judge them as they judge other members of the commonwealth, clerical grafting and immorality will be speedily unmasked and wiped out.

Publicity and not secrecy in dealing with clerical iniquity is the true policy for the Catholic Church in America. To hide known priestly sin instead of publicly rebuking it, puts the Church under the ban of Catholic and non-Catholic scorn. The non-Catholics claim thereby that the Catholic boast of ecclesiastical progress is an empty one, and that in reality the Church is the same as She was in the dark ages. The Catholics see thereby that their ecclesiastical leaders do not regard the *breaking* of God's commandments by priests as being sinful. One of the prominent American Archbishops told me: "The crimes of the clergy must be cloaked." Jesus Christ drove the sinners out of the Temple in the light of day; He followed the course of publicity and not of secrecy. The Church must follow the example of its Lord or it will bury itself under the opprobrium of friend and foe alike.

It will destroy the Catholic Church in America if this course is any longer pursued: "Get the money! Have a good time! Don't get caught! If found out hush it up!"

Clerical Excuses for Priestly Misconduct.

Laymen, I beg you to analyze the clerical excuses made for priestly misconduct. Catholic priests seek to find in the Scriptures and in the lives of the Fathers incidents to palliate or to excuse the conduct of sinning priests. Therefore, when-

ever some priest brings scandal to the Church by flagrant misconduct the *faithful* are reminded of the fact that Peter denied his Lord, that Judas sold Jesus for thirty pieces of silver, and that St. Augustine was once a profligate. The Catholic people are expected to make allowances for their sinning priests because Peter, Judas and St. Augustine sinned. Let us examine closely this familiar argument!

What about Judas? He was the clerical grafter of the twelve Apostles. He sold his Lord for thirty pieces of silver, or about fifteen dollars in American money; this amount is but an infinitesimal part of the receipts from the fairs or bazaars which are run by the priests whom I arraign. Judas repented of his horrid crime and returned the money. Whoever heard of any modern clerical grafter returning illgotten wealth? Then, unable to endure his remorse, Judas hanged himself. It is needless to add that the vital statistics of America are in no danger of a surfeit of imitative records by Catholic clerical grafters. Neither is there any likelihood of Bishops being embarrassed by an excessive number of applications for monastic entertainment by remorse-stricken priestly sinners who do not want to add suicide to their other crimes.

What are the facts of Peter's denial of Jesus? The Lord had been arrested; He was in the hands of His enemies; they were about to take His life. Peter, braver than the rest of Christ's disciples, had followed to the place where Jesus was held as a captive. It was a dangerous place for any follower of the Lord. His own life might be at stake. At that critical moment Peter was accused by a maid of being of the company of Jesus. Yielding to his fear, Peter denied. Now, what is there in this incident to excuse priests in our day for committing rape, or seduction, or sodomy? Peter was following Jesus when he sinned—are priestly grafters, rapists, seductionists and sodomists following Jesus when they sin? Peter denied through fear; sinning priests deny through lust—is there no difference between fear and lust? Peter, reminded of his

sin by the crowing of a rooster, went out and wept bitterly, and never denied his Lord again: immoral priests, daily reminded of their sins by the Holy Mass, (the unbloody sacrifice of the body and blood of Jesus Christ), eat, drink, are merry, and sin again. Peter denied his Lord *before* the Day of Pentecost, on which he and his fellow Apostles were filled with the Holy Ghost; immoral priests deny their Lord *after* they have received the Holy Ghost. Peter was finally crucified, with his head down, for his faithfulness to Christ: what sort of holy martydom for Jesus do clerical grafters undergo in our day? Bacchus and Venus can answer.

St. Augustine was an unrighteous man *before* his conversion; but after that happy event his life was pure. He sinned when he was *without* the Sacraments; but wicked priests sin in spite of the grace of the Sacraments, and in the full light of Christianity.

I submit, in conclusion, these words of an octogenarian Catholic gentleman: "For the honor of God, don't compare a bad priest with Judas, Peter or St. Augustine: it is not just to those gentlemen."

Sinning priests and prelates of our times sometimes attempt to justify their rascalities by pointing to the *greater* excesses of the Popes and Cardinals to whom I have and have not referred in the history of the Vatican. I am sure that the humblest Catholic will say, "Two wrongs never make a right."

The Catholic People Should Forsake Drunken, Grafting and Immoral Priests.

I now implore Catholic parents to refuse to send their children to parochial schools which have drunken or immoral or grafting principals.

I also beseech the Catholic people to refuse to receive the Sacraments from the hands of drunken, grafting or immoral priests or prelates.

My requests are not un-Catholic as will be seen by the following which I have taken from *Catholic* history:

A synod held at Rome, in the Lateran Palace (A. D. 1059), at which one hundred and thirteen bishops assisted, . . renewed all the decrees passed against *simony and the concubinage of ecclesiastics* since the pontificate of Leo IX. A decree was even passed *forbidding any one to assist at the Mass of a priest known to keep a concubine or hold criminal intercourse with a woman;* (and in the city of Milan in the eleventh century, two zealous priests, Ariald and Landulf) prevailed upon the people not to receive the Sacraments at the hands of the married clergy. (Dr. Alzog's Manual of Universal Church History, Vol. II, pp. 326-327, 375-376).

The above decree has never been repealed. The action of Ariald and Landulf received, ultimately, general approbation. Ariald was canonized by Pope Alexander II.

Catholic reader, if you have an evil pastor, I beg you, for the greater honor and glory of God and for the salvation of your soul, to *cease contributing in any way to his support,* and I implore you to seek some worthy priest who can holily give you the sacraments. Under no consideration permit him to hear the confession of your child.

I also caution Catholic parents to be watchful of their boys who serve on the altar. Many altar boys fall away from the faith because of the unpriestly conduct in the House of God of pastors and assistant pastors. "Familiarity breeds contempt." Many who were once altar boys are now in American penitentiaries. I know Catholics who will not permit their boys to serve on the altar.

Husbands should not permit *immoral* priests or prelates to visit their homes *at any time.*

In this connection I quote these words of the Angelic Doctor, St. Thomas Aquinas:

They, who, in their lives contradict their profession, have no cause to complain, either of the violence of the purification,

or of the salutary result of the process of expiation. Dionysius puts it pithily: "It is not an evil thing to be punished: the evil is to deserve punishment." They merit divine judgments, even though an Attila be chosen "Scourge of God." (An Apology for the Religious Orders, by St. Thomas Aquinas, p. 9.)

I commend to the Catholic people the forceful words of the celebrated Florentine friar and martyr, Father Jerome Savonarola, of glorious memory:

Ecclesiastical power when it destroys the Church, is not ecclesiastical power, but it is an infernal power, and is given by Satan. I say to you that when it fosters harlots, profligates, and robbers, and persecutes the good and destroys good-living Christians, then it is an infernal and diabolical power, and must be firmly resisted and corrected. (Was Savonarola Really Excommunicated? by Father J. L. O'Neil, O. P., p. 164.)

CHAPTER XII.

THE PUBLIC SCHOOL.

Historical.

The American public school has grown up with the Nation. The colonial settlers were not heedless of the blessings of a common school education, and they took steps to secure them for their children. When the Republic came into being it was immediately recognized that its perpetuity depended largely upon the general diffusion of knowledge. To encourage education the Government made grants of public lands to the new-born States. Within thirty years after the adoption of the Constitution the public schools were firmly intrenched in the very structure of all the States of the Union, and were regarded as among the strongest bulwarks of morality and good government.

The public schools of to-day represent an investment of hundreds of millions of dollars; they give employment to tens of thousands of noble men and women; they educate millions upon millions of the Nation's youth; and they are regarded by the great body of American citizenship as the chief bulwark of the Republic.

An Absolutely Necessary Institution.

As an American citizen I appreciate the public school. In this country (exclusive of foreign possessions) there are over eighty millions of people. The Catholic population is under twelve millions, and many of these are very indifferent Catholics. The public school is a necessity to the seventy millions of the non-Catholic population. The non-Catholics will never consent to have their children taught by Roman

Catholic monks or nuns, and the multitude of faiths makes it impossible for each denomination to have its own schools.

What sort of a nation would we have if each sect educated its own children? Statistics show about *150 different denominations in the United States.* Imagine the American public school abolished and each sect educating its own youth! Remember, too, the many nationalities represented in our citizenship! What kind of *American* citizens would be produced? Two generations wholly educated in sectarian schools would mean the disruption of the United States. The youth would enter the arena of citizenship filled with bigotry. The foreign born citizens would seek to make their native language paramount. The English language would cease to be regnant. Each sect and non-religious body would become a *caste.* There would be falsehood in instruction originatng in ambitions for advantage over other bodies or for greater control of individual adherents. There would be an utter lack of national ideals. But, more regrettable than any of these things, there would develop a spirit of indifference to the cause of general education which would finally culminate in a small literate minority and a vast illiterate majority in the Commonwealth. The public school prevents these deplorable conditions, and by this prevention the Nation is kept from spiritual, intellectual, moral and material depreciation and ruin. Each religious and non-religious body is a shareholder in the Nation. Hence the public school safeguards the best interests of the Catholic Church in America, as, indeed, it safeguards the best interests of all the other sectarian and non-sectarian bodies.

The American public school has been the potent means of putting America in the forefront of the nations. Its graduates have gone into the world, it is true, without catechetical training, but not without moral discipline; the *mass* of its principals and teachers are Christians, and consequently the pupils have had the molding influence of Christian personalities.

To bring all of the American children under the domination of sectarian schools would turn the United States towards the dark ages. It would be a calamity to the Nation, and a calamity to the sects.

The public school means unity in language, knowledge, patriotism and achievement.

The Safeguard of Freedom of Conscience, Free Speech and a Free Press.

Freedom of conscience, speech and press are inseparably bound up with a free school.

The liberty to think, speak and print whatever one wishes makes possible a conflict of opinions, and such a contest is essential in the realm of ideas if progress is to be made. It insures "the survival of the fittest" in the domain of human thought. The weak idea goes down before the strong—the untruthful is destroyed by the truthful. If all thinking and printing had to conform to the unchanging requirements of some human standards what room would there be for that attrition of ideas which is the parent of every advance in civilization? In the domain of *religion* Catholics believe they have an infallible guide, and with that belief I am seeking no quarrel. But even in that domain the world is not stationary, and if freedom to think and print is unduly curbed there is likelihood of a failure to keep abreast of an advancing world. While fundamental truths abide, still it is not impossible to conceive of the method of their presentation or statement changing, and changing for the better.

If this were a Catholic country Mr. Finerty would not dare to publish in his paper such an article upon the school question as the one I shall quote in this chapter from its columns. All productions would have to have ecclesiastical permission to be published. What would be the result, especially if bigoted or immoral ecclesiastics were the censors?

Freedom of the press will never be abolished in America while the people understand the difference between despotism and freedom, stagnation and progression, death and life. It will last, in other words, as long as the public school.

The *press* has been a subject of much concern to evil Catholic ecclesiastics. They early recognized the danger to their cause which lurked in it when untrammeled. This recognition was first paid by one of the most awful monsters who ever desecrated the name of man, and he was none other than Pope Alexander the Sixth. His own crimes, no doubt, prompted him to see the hazard of exposure which wicked Church officials run from an unmuzzled press. Commencing with him stringent measures have been enforced in relation to printing. In addition, the faithful among newspaper reporters, editors and proprietors have been carefully taught what their duties are towards the Church in connection with their daily employment. The result is seen in the vast amount of favorable news to the Catholic Church which finds its way into the public press, and the vast amount of unfavorable news to Her that finds its way into wastebaskets. The American hierarchy has left no stone unturned in its persistent efforts to control the utterances of the newspapers of the land about the Catholic Church, Her aims, Her work, and Her priests.

I do not impugn the motives of the gentlemen of the press. The Catholic newspaper men act in the way prescribed by their priests and prelates, and they do so because they are led to believe by them that such a course is for the greater honor and glory of God. Gentlemen, I earnestly ask you to reflect. Why should not Catholic ecclesiastics receive as severe chastisement at your hands when they break the laws of God as the clergymen of Protestant sects have meted out to them by you when they do wrong? Let me ask you if one explanation of the superior standard of ministerial life demanded by Protestant sects and given by their clergymen, which is far higher than the Catholic, may not be due to the fact that the sinning Cath-

olic priest receives a weak, if any, castigation at your hands, while the sinning Protestant pastor is excoriated? May it not be true that many of the Catholic reading public, who know of the unpriestliness of certain clerics who frequently receive laudatory notices from your pens, experience a feeling of disgust which begets a leaning towards atheism?

It will be a happy day for the Catholic Church in America when her sons who are newspaper reporters, editors and proprietors pursue the course of fearlessly and unflinchingly publishing to the world the unvarnished Catholic news.

Catholic newspaper reporters, editors and proprietors will be condemned undoubtedly by pious ninnies and by clerical hypocrites if they expose falsehood and rascality in holy places, but I submit to them the very highest authority in favor of such a course:

"When investigating the Vatican records Leo XIII. said to Dom. Gasquet, the historian, 'Publish everything of interest—everything, whether it tends to the discredit or credit of the ecclesiastical authorities; for you may be sure that if the Gospel had been written in our day the treachery of Judas and the denial of St. Peter would have been suppressed for fear of scandalizing weak consciences.'"

Protestant newspaper reporters, editors and proprietors are also brought under the power of Catholic ecclesiastics. Various influences are brought to bear upon them. Threats and cajolery are used to control their columns. I know that non-Catholic newspaper men have been visited by committees of Catholic priests and laymen and threatened with *boycotts* if certain items of news appeared in their papers again.

Prevents National Stagnation.

We are told that:

Wherever the Church has set her foot, she has straightway changed the face of things, and has attempered the moral tone of the people with a new civilization, and with virtues before unknown. All nations which have yielded to her sway

have become eminent for their culture, their sense of justice, and the glory of their high deeds. (The Great Encyclical Letters of Leo XIII., p. 107.)

But how can these emphatic words be reconciled with well-known contemporaneous history? What about the various Catholic countries of South America? What about Italy, Spain, Portugal? Cardinal Manning once wrote:

But what is the state of France, Italy, Spain, South America? All the light and grace of the Catholic Church is in vain for multitudes in those Catholic nations. (Purcell's Life of Cardinal Manning, Vol. II., p. 781.)

If Italy, Spain, Portugal and the Catholic nations of South America had the American public schools, what would be the inevitable result? Stagnation would make way for progression. In the thought of Mr. Bancroft:

In a country which enjoys freedom of conscience, of inquiry, of speech, of the press, and of government, the universal intuition of truth promises the never-ending progress of reform. (Bancroft's History U. S., Vol. V., p. 125.)

Appreciation of the Public School by Distinguished Catholics.

Bishop John Lancaster Spalding.

Bishop Spalding lectured in the Notre Dame Church, Chicago, Sunday evening, January 24, 1904, on the subject, "The Catholic Church in the United States." He said in part:

The American people, from many causes, in creating their free schools, eliminated religion. They certainly did not eliminate the teaching of religion because they were irreligious or because they were indifferent or because they felt that religion is not vitally associated with morality. They eliminated religious teaching because they were forced to do so. There were so many conflicting religious creeds, so many denominations, differing from one another, that it would have been impossible to establish a system which would have taught re-

ligious dogmas. I think the difficulty was practically insuperable; and I am convinced that the school system, which is not irreligious, not anti-religious, not godless, is the result of a condition of things, the outcome of the circumstances in which the American people were placed.

I have the profoundest respect for the teachers of our state schools. I know them, pretty largely. They are noble women—nine-tenths of them women, I suppose. They are noble women, and mostly religious women. Large numbers of them are Catholic women.

Hon. John F. Finerty.

The Hon. John F. Finerty, a prominent Catholic layman, historian, and chief editor of *The Chicago Citizen,* (the official newspaper of the Ancient Order of Hibernians of Illinois, and the United Irish societies of Chicago and Cook county, Illinois), in an editorial entitled, "We Must Respect American Institutions," under date of December 26, 1903, said:

We believe in the American non-sectarian public school, and we believe in educating the youth of all races side by side, so that they may grow up as friends, trusting each other, not as enemies suspicious of one another. We believe it would be a fatal mistake to have the American public schools run, or controlled, by ecclesiastics of any creed. As it stands, the Catholic, the Protestant, the Dissenter, the Jew and the Confucian drink at the same deep fountain of knowledge. All have their separate religious instruction where it properly belongs—in the church, the Temple and the Sunday school. If the latter is not provided by any particular church, the fault lies with the church, not with the State, the parents or the children.

Other prominent Catholics, clerical and lay, entertain like sentiments.

Religious Teaching in the Public Schools.

America has citizens who believe that there should be definite religious teaching in its generic and not sectarian sense in the public schools, and the Republic has other citizens

who believe that the religious element has no place in the curriculum of the public schools. The former class say that it is essential to the proper development of American youth that certain fundamental religious principles, upon which American laws and institutions are founded, should receive positive recognition in the public schools, and that they should be directly taught to the pupils. The latter class say that positive religious teaching is not necessary, that the public schools are accomplishing all that can be reasonably expected, and to have the religious element in their curriculum would be to induce contention and lead to unsatisfactory results.

A Suggested Religious and Ethical Parliament.

In 1893 there was held at Chicago, Illinois, a *World's Parliament of Religions.* The religions of the world sent representatives to it. Distinguished Catholic prelates attended and addressed it. It was held in a spirit of brotherliness. Its members "conferred together on the vital questions of life and immortality in a frank and friendly spirit." What is needed, perhaps, in this day is an *American Parliament of Religions,* to which delegates shall be sent from all of the religious sects and ethical organizations in the Republic, to confer together in a frank and friendly spirit on the important subject of religious teaching in the American public schools. Such a gathering, if conducted in a spirit of toleration and patriotism, might bring forth something which would appeal to the American people as being sane and essential, and it might be adopted by them.

A Sectarian Dog-in-the-Manger Minority.

Certain it is that no *sectarian minority* in America should be permitted to play dog-in-the-manger on the subject of generic religious or ethical teaching in the public schools, *if such instruction is necessary.* It is the height of sectarian arrogance and impudence for any sect in America to say, in effect,

to the vast majority of the American people, "Your public schools are sinks of iniquity because they are godless; we shall take our children out of them, and we shall not permit you to purify them by putting ethical or generic religious instruction into them." The sect in America which adopts this bigoted and bulldozing attitude should receive no consideration at the hands of the American people.

A Warning to the Critical Friends of the Public School.

Whenever a Protestant deplores the absence of *religious* instruction from the public school, his words are sent broadcast by the Catholic clergy and press. Non-Catholic speakers and writers, when criticising the public school, should most carefully weigh their words, not only with reference to their use by the *friends* but by the *foes* of the public school.

In the Catholic Church there are bodies of individuals whose mission it is to disseminate such information as will be likely to conduce to the aggrandizement of the Catholic Church. I am constrained to believe that in their policy they are guided by the maxim, "The end justifies the means." They are always on the alert to find something detrimental to the public school, and to circulate it.

The Non-Catholic Friends of the Public Schools Should Withdraw All Support from Catholic Institutions.

Non-Catholics contribute directly and indirectly a large amount of money in the aggregate towards the support of various Catholic institutions. I submit that it is the duty of patriotic non-Catholics to withdraw all support of any nature whatsoever from Catholic institutions until the unholy attack of Catholic priests and prelates upon the American public school is completely abandoned. Do not give your money to them, and do not patronize them.

In the present reign of clerical graft you are exceedingly foolish to contribute in any way to the support of Catholic institutions. I earnestly plead with you to shut your purses tight to all Catholic appeals. Your money simply swells the wealth and increases the power of men who are using the garb of religion to further their un-American and unchristian schemes. Every dollar you contribute to Catholic education is but the enriching or the empowering of ecclesiastics who are determined to destroy your system of State schools, and to crush your liberties. I have observed your munificence. I know that you contribute annually thousands of dollars out of pure liberality to the Catholic hierarchy. You fondly imagine that your gifts will redound to the good of your country in the upbuilding and strengthening of Catholic educational and benevolent institutions. You are deceived. You are helping the enemies of your country. You are assisting those who would abolish your schools, close your churches, annihilate your fraternal orders, and reduce you to mere vassals of their kingdom of graft. Some of you have your daughters in convent schools, and thereby are direct sources of income to their principals and teachers; you are not wise.

Non-Catholic people of America, I beg you to absolutely cease contributing, directly or indirectly, to Catholic clerical grafters. Be not deceived by clerical reputation or title. The men whom I assail are by no means exclusive of prelates. Resolve now that not one cent of your money shall go into Catholic hands until the clerical war on the public schools has been frankly and wholly abandoned, and until drunken, grafting, infidel and immoral priests and prelates are excluded from the cure of souls, the supervision of academies, and the training of parochial school children.

Bear in mind, fellow-citizens, that the most serious charges of over a score of priests in Chicago, made in 1901 and later, against certain members of the priesthood, were communicated to the various American prelates. These dignitaries knew

full well the intolerable conditions and offenses complained of to the Holy See. Did they do anything *collectively* to uphold the champions of purity? Perhaps I blame them unduly, however, for I recall the words of an American prelate of international fame, who said, when asked why the American prelates did not interfere in the Chicago controversy: "We archbishops and bishops dare not interfere for we all have ulcers in our own dioceses."

Some of these prelates are particularly interested in the Catholic University at Washington, and are seeking money for it, as they allege, from Catholics and non-Catholics throughout the country. I take this occasion to suggest to all prospective donors to this institution that they refrain from making any gifts or bequests to it unless they can be first convinced that their contributions will be wholly devoted to the purposes specified and not go to the swelling of the graft funds of the episcopal solicitors.

It may interest non-Catholics to learn that it is ordinarily a sin for a Catholic to contribute money to any non-Catholic religious enterprise, no matter what its nature may be.

Catholic Public School Teachers Should Unite in Defence of Public Schools.

Many of the priests who are attacking the public schools have sisters or other near relatives who are public school teachers.

A school which is *godless for the pupil* must be *godless for the teacher.* Why, then, is there not a ban upon the Catholics who teach in the public schools? Why is there not a ban upon the Catholic parents who are educating their children in the parochial schools to become teachers in the public schools? The answer is found in the words *graft* and *influence.* There is a return in money from the Catholic public school teachers in the offerings which they make in complying with their religious duties, and until the public schools can be "knocked

out" Catholics will be permitted to teach in them for the sake of the money that comes back.

There is an influence, more or less tangible, given to the Catholic hierarchy by the absence of any ban upon Catholics who teach in the public schools. Under present conditions a multitude of Catholics are officers and teachers of the public school system; and a host of Catholics are employed as engineers, janitors, etc., etc., in connection with it.

The teacher of a parochial school graduating class, in a farewell address to her pupils just before commencement, begged them never to go to a public high school after their graduation. She laid great stress on the godless character of the public high schools, and finally said, "I would rather see you all dead than to see you go to a public high school, unless you go there with the intention of becoming public school teachers."

It is the hope of the clerical enemies of the public schools that by having a Catholic majority of the public school teachers, and the consciences of that majority in their keeping, they will thereby be able to bring about a lowering of tone in the teaching and thus cause an injury to the public schools. While I believe this is the motive of many priests, still I am glad to bear witness to the conviction that it has not availed. I believe the Catholic public school teachers are true to their public trust.

The Catholic public school teachers are mostly women. They are God-fearing, conscientious teachers. They fitted themselves for their profession by faithful endeavor. They are teachers by choice and by education. They are making an honest and honorable living in the public schools.

American moulders of thought are already asking this question: "If the public schools are godless, why should the teachers of the sect that so stigmatizes them be on their teaching force?"

Catholic public school teachers cannot expect to escape harsh criticism and antagonistic treatment if by *silence* they

endorse the attacks of their priests and prelates upon the public school. Their sense of religious consistency should lead them to positive action in behalf of the good name and the perpetuity of the public school. They should let the world see that they do not approve of that clerical course, which, although allowing them to teach in the public school, condemns that very school. Religious consistency demands that the Catholic public school teachers shall not be approvingly silent in the presence of the inconsistent attitude of their priests and prelates.

A patriotic motive should also spur them to action. By virtue of their intelligence, training, and experience they must see, as other Catholic women may not or cannot, that the public school is the bulwark of the Nation. Patriotism should impel them to do their utmost to defend the public school.

Catholic fathers and mothers have interests which are deeply related to the public school. If it should be closed to Catholic teachers, or if it should be destroyed, the daughters of Catholic parents who now earn an honorable and remunerative livelihood in it, would have to find situations in some other sphere, probably already overcrowded. Many, if not all, of these Catholic public school teachers contribute to the support of their families. It would be no financial help to these families to make *nuns* out of their daughters who are public school teachers.

I will not urge upon Catholic public school teachers the sordid motive of their professional protection, although that motive is vitally related to their future happiness, and, consequently, needs no apology for its pressing. But religious consistency and patriotism should require no additional calls to action.

A league of the Catholic public school teachers in America for the protection of the public school is a pressing necessity, and should be formed.

An Amendment to the Constitution of the United States.

To set at rest the school question, I entreat the American people to adopt a Constitutional Amendment, in conformity with certain suggestions urged by the illustrious General U. S. Grant in his seventh and last annual message to Congress under date of December 7, 1875, and his suggestions, which I now urge, were as follows:

I suggest for your earnest consideration, and most earnestly recommend it, that a Constitutional Amendment be submitted to the legislatures of the several States for ratification, making it the duty of each of the several States to establish and forever maintain free public schools adequate to the education of all the children in the rudimentary branches within their respective limits, irrespective of sex, color, birth-place or religions; forbidding the teaching in said schools of religious, atheistic or pagan tenets; and prohibiting the granting of any school funds or school taxes, or any part thereof, either by legislative, municipal or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination, or in aid or for the benefit of any other object of any nature or kind whatever. . .

As this will be the last annual message which I shall have the honor of transmitting to Congress before my successor is chosen, I will repeat or recapitulate the questions which I deem of vital importance which may be legislated upon or settled at this session; First. That the States shall be required to afford the opportunity of a good common school education to every child within their limits. Second. No sectarian tenets shall ever be taught in any school supported in whole or in part by the State, Nation, or by the proceeds of any tax levied upon any community. . . Third. Declare Church and State forever separate and distinct, but each free within their proper spheres. (Messages and Papers of the Presidents, Vol. VII., pp. 334, 356.)

The name of U. S. Grant is as imperishable as the country which he so loyally and signally served. His words are weighty. The Constitutional Amendment, *so far as it relates*

to public money for sectarian purposes and *perpetual separation of Church and State,* which he advocated in the foregoing quotation, can be adopted *now* because there is an overwhelming majority of Americans intensely in favor of it.

That majority may never grow less; and, yet, it may. More than one religious sect in America has ambitions to be fulfilled at the public's expense. This Nation is not here for a day; centuries of time lie before it. No one can tell what new *ism* may arise which will enlist a large following and develop tendencies at variance with fundamental Americanisms. If various denominations, old and new, unite in insisting upon receiving public favor, a condition might ensue which would vitally alter the present course of things. Let us, then, have our National Constitution so outspoken upon *Church and State* questions that no *ism* will have any room to quibble! Let the Constitution be so plain and positive that any *ism* which shows a desire for public money or special privilege will thereby be stamped as a subverter of the Commonwealth.

There should be an authoritative *National Supervision* of the education of the children of the Nation both in public and in non-public schools. Certain standards should be fixed, and the Nation should insist upon their maintenance. If any denomination prefers to educate the children of its adherents in schools of its own, let there be insistence upon the maintenance of the Nation's standards regardless of whatever else may be in the curriculum. No *ism* should be allowed to inculcate in the minds of prospective citizens teachings which tend to the overthrow of the Republic.

The Catholic Teaching Orders are hostile to the American public school. They would gladly destroy it if they could. That public school which hires a member of a Catholic Teaching Order to teach its children is giving employment to its deadly enemy.

Under no consideration should monks and nuns, whether clad in the garb of their Religious Orders or in secular attire, be permitted to teach in the public schools.

Conclusion.

The American people should set themselves as a wall of granite against even the shadow of sectarian interference with the bulwark of their liberties, the public school. Their declaration should be: *We will treat as a deadly enemy of the Nation any sect that attempts to undermine the public school, or that tries to get public funds.*

The parochial school, *as it is,* is a curse to the Church and a menace to the Nation.

Let no one imagine that it has been a pleasant task to make the appalling exposures which this book contains. *It has been a labor of sorrow* and it would not have been performed had it not been for an overwhelming conviction that it had to be done if I would be true to my Country, to my Church, and to my God.

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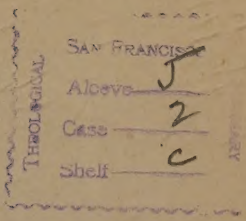
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